

# A SILVER Watch-bell

The Sound whereof is able  
(by the Grace of God) to win the  
most prophane worldling, and carelesse  
liuer, (if their be but the least sparke  
of Grace remaining in him) to be-  
come a true Christian indeed:  
that in the end he may obtaine  
euerlasting saluation.

Wherevnto is adioyned a Treatise  
of the holy Sacrament of the  
LORDS SVPPER.

*By Thomas Timme.*

The seauenth time imprinted: and now newly  
perused and amended.

LONDON:

Printed by *Thomas Snodham*, for *Clement  
Knight*, dwelling in Pauls Church-yard  
at the signe of the Holy Lambe.

1610.



A SILENCE

Wash-bell

This sound whetted is not  
(by the Grace of God) to win  
most precious things, and  
justly, which is to be  
of God in the world  
and in the world  
and in the world

Who is not a  
of the holy Spirit  
LORDS

By Thomas

The

LONDON:

Printed by Thomas  
dwelling in Pauls Church-yard  
at the signe of the Holy Lamb.

1610.

# TO THE RIGHT Honourable, Sir *Edward*

*Coke*, Lord Chiefe Iustice of  
his Maiesties Court of Common  
Pleas. *Thomas Timme* wilheth  
encrease of Honour here, and in  
the world to come true  
felicitie in *Christ Iesus*.



Rue *Religion*, (my Ho-  
norable good Lord) is  
effected by that diuine  
and eternall *wisedome*,  
whereby the *Contem-  
platiue* vertue of man is lifted vp to  
the happy knowledge of the *Maiestie*  
of God; of all other the greatest Ver-  
tue : and wherein resteth the chiefeſt  
contentment in this life. For if there  
be a *Paradiſe* in this life, it is in one of  
theſe two, either in religious *Medita-  
tion*, or elſe in holy *Studies*, and godly  
*Speculation*: becauſe whatſoeuer is not



## THE EPISTLE.

in one of these two is full of griefe, vexation, bitternesse, fearefulnes, care and sorrow.

*Plutarch* saith, that a Citie will sooner stand without a foundation, then Ciuill Policie can be framed and established without *Religion*: and the preservation thereof when it is once receiued: in regard that diuine *Iustice* and humane *Policie* haue so great affinitye that the one cannot stand without the other.

*Androcius* reporteth, that there is vnspeakeable familiaritie between the *Oline* and the *Myrtle* trees. The branches and sproutes of the *Myrtle* doe friendly imbrace the boughes of the *Oline*: and both their rootes wil ioyne together in one. Such ought to be the sympathie of *Religion* and *Policie*.

*Religion* is the foundation of all well gouerned Common-weales; of the execution of *Lawes*: of the obedience of subiects: of yeelding feare & reuerence

## DEDICATORIE.

reuerence to Princes and Magistrates: of mutuall loue among men, and of *Iustice* towards others. Contrariwise, the contempt of *Religion* bringeth vpon men execrable *Ignorance*, confusi- on, disorder, discentions, seditions, a decay of vertue, the increase of vice: sowing *Rocket*, and weeding *Endiue*: shearing *Sheepe*, and shryning *Foxes*. *Policie* without *Religion* is like the *Al- mon* Tree, which being solitary bea- reth no fruit; but ioyned with a plant of good nature and qualitie, proueth very fruitfull.

I write not these things to teach your Lordship as a *Novis* in *Religion* (whom the world knoweth to haue been tray- ned vp from your tender yeers there- in, & to haue shewed your selfe hither- to accordingly a zealous Professor of the same) but rather to let you feele my purpose in publishing this Trea- tise, which is, to enforme men general- ly in the way of *Religion* & godlinesse.



## THE EPISTLE.

It hath been alreadie seauen times printed; containing in it matter of greater consequence, then *Plato* his Common-wealth, or *Aristotles Summum Bonum*, or *Tullies Orator*, or *Moore's Vtopia*: for that it comprehendeth not onely an *Idea* of good life, but also a plat-forme of good workes, which leadeth the way to true and sempiternall felicitie.

But least in kissing my owne hands, I might seeme to doat with *Narcissus*, falling in loue with my owne shadow: and by transcending the due proportion of nourishment, should turne all into ill humour, I referre the goodnesse of the matter to your Lordships learned Iudgement, and sublymed wisedomes relish.

And because it is once more by this last edition to passe the hands of men, as currant by the stampe; not hauing beene without a liuing Honorable Patron till now, I most humbly  
eraue

## DEDICATORIE.

craue of your Lordship, that your Honourable name, may be as a *Foster Father* to this my wandring *Orphant* who being a principall Pillar of this Church and Common-wealth, adorned by God outwardly with Honour in your Person, and inwardly with many rich Graces, shall greatly aduance the same.

Thus presuming on your Lordships woonted courtesie shewed towards mee, and crauing pardon for this my bold enterprise, I right humbly take my leaue, resolving euer to be

at your Lordships honourable  
pleasure and command

*Thomas Tymme.*





# To all weake Christians, that haue a desire to besaued.



*I*t is a necessary rule in policie  
(dearely beloued in our Lord  
and Sauour Iesus Christ,) *that those Cities should be  
guarded round, which are besieged  
round: and it was CAMBYCES coun-  
sell also, that Citizens which would  
keepe their Cities in safetie, and flow-  
rishing estate, would euer be watchfull,  
as if the enemies were approaching. As  
this is good policie for Cities or Gari-  
son townes: so also Christ Iesus in the  
Gospel, knowing that his Church should  
haue many enemies, and foreseeing the  
danger that might come vnto it by secu-  
ritie, commendeth and commandeth  
watchfulnesse to his Disciples and Ser-  
uants: for securitie hath euer greatly  
endamaged the Church of God.*

*Securitie*



## TO THE READER.

*Securitie made Bethel, Bethauen : the sweete valley, a valley of salt : Sion, a Denne for Foxes : and Hierusalem, Hieruschia : that is, a most homely and unpleasant place. And who seeth not, that the greater number of men, at this day, are so lulled a sleepe in the chaire of securitie, by the loue of the world, by the sinfull delights of the flesh, and by the subtile suggestions of Sathan, (which they suspect not) that they can as hardly be awaked, as Endymion from his endlesse sleepe ? In the one eare securitie sounding, It is not yet time to repent: in the other eare Presumption singing, It wil be time still. And thus with the Dolphin they swim in delights: when destruction is nearest, till at the last Desperation the hand-maid of Securitie, playeth her part, sheweth them the houre-glasse, & wofully telleth them the time is past, it is too late now to repent: O wofull saying ! The consideration hereof moued me (Christian Reader ) according to my simple*

## TO THE READER.

*simple Art and skill, to frame this booke, as a WATCH-BELL, to sound in the eares of all men, not one stroke alone, but twelue, in twelue seuerall Chapters: which may serue as the Wheeles of a WATCH-BELL, to enforce it to yeeld forth the more shrill sound, thereby to awake the most drowsie hearted sinners, from their securitie and carelesse living, to enter into a consideration how their case standeth with GOD: and finding themselves, by their fore-passed wicked life not worthy of the least of Gods mercies, they may reforme their liues, and seeke speedily to be reconciled vnto our Lord and Saviour Iesus Christ.*

*And I doe heartily wish that this labour of mine, may be vnto all those (which desire to be Heires of the euerlasting kingdome of Christ) so sweet a recreation in soule, as were the twelue fountaines of water in Elim, to the people of Israel, Numb. 33. and that it may yeeld a healing plaister to euery wounded soule*



## TO THE READER.

*soule, no lesse effectuell, then the leaues  
of the tree of life, which bare twelue  
seuerall fruits, to heale the Nations.  
Apoc. 22.*

*Read it therefore diligently, and with  
a single heart, and I doubt not but in the  
end thou wilt finde that profit and bene-  
fit by it, as some well disposed haue done  
heretofore, who haue voluntarily con-  
fessed, that it was the first meanes vn-  
der God, that wrought their conuersi-  
on, and haue beene very importunate  
suters for reprinting of the same: wher-  
in I haue done my best endeaour, and  
commend the fruit and good successe  
thereof vnto God: and therefore to him  
I will euer pray, that it may mightily  
worke (by the assistance of his holy spirit)  
the like effect in many: that the  
number of his Church may  
be daily increased.*

*Amen.*



A Brieve of the Contents  
*of this Booke.*

**O**F the shortnesse, frailtie, and miseries of mans life. Chap. 1. Fol. 1.

Of death, and the meditation thereof. Chap. 2. Fol. 27.

Of the generall day of Doome. Chap. 3. Fol. 50.

Of Hell, & the torments therof. Chap. 4. Fol. 71.

Of the small number of them that shall be saued. Chap. 5. Fol. 100.

Of Repentance without delay. Chap. 6. Fol. 127.

Of the means how to obtaine remission of finnes. Chap. 7. Fol. 138.

Of the glory and felicitie that the children of God shall enjoy in the kingdome of heauen. Chap. 8. Fol. 150.

Of the true libertie of Gods children, and the bondage of those where any one sinne raigneth. Chap. 9. Fol. 165.

That



## *The Contents.*

That the true perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can. Chap. 10. fol. 176

How we ought to behaue our selues in the Crosses and tribulations of this life. Chap. 11. Fol. 186.

Of the alterations of true Religion in all ages : and of the vse that we ought to make that God hath afforded vs the benefit of the Gospell these two and fifty yeares, and vpwards, and freed vs from Popish tyranny & conspiracies of bloodly Traitors. Chap. 12. Fol. 214.

With a Treatise how we ought to prepare our selues before we come vnto the Lords Table : with necessary Prayers thereunto added.



# A SILVER Watch-bell.

## CHAP. I.

¶ Of the shortnesse, frailtie, and miseries of Mans life.



**H**is present transitory Life, in the Scriptures is called a Pilgrimage, a Trauell, and a Way, because it continually plyeth to an end. For as they which are carryed in Coaches, or saile in Ships, doe finish their voiage, though they still sit and sleepe: euen so euery one of vs, albeit we be busied about other matters, and perceiue not how the course of our life passeth away (being sometime at rest, sometime idle, and sometime in sport and dalliance) yet our life alway wasteth, and we in passing speed hasten toward our end.

Gen. 4. 7.  
Sirac. 40.  
Psal. 1.



2 The wayfaring man tranelleth apace, and leaueth many things behinde him. In his way he seeth stately Towers and buildings; he beholdeth them a while, he admireth them, and so passeth from them: afterwards he seeth fields, meadows, flourishing pastures, and goodly vineyards. Upon these also he looketh a while, he wondzeth at the sight, and so passeth by. Then he meeteth with fruitfull Orchards, græne Forrests, sweet Riuers with siluer streames, and behaueth himselfe as befoze. At the length he meeteth with desarts, hard waies, rough & vnpleasant, foule, & ouer-growthen with briers and thornes: here also he is inforced for a time to stay. He laboureth, sweateth, and is griened: but when he hath gone awhile, he overcommeth these difficulties, and remembreth no more the former griefes.

3 Euen so it fareth with vs: One while we meet with pleasant & delightfull things, another while with sorrowfull and grievous crosses. But they all in a moment passe away.

4 In like manner, some one is cast into prison, the same is tormented, bered, & afflicted: he is now in the brambles, & troublesome place, but he shall quickly come forth againe, & then he will forget all his miserie.

5 Furthermore

5 Furthermoze, in highwaies and fote-paths, this commonly we see, that where one hath set his fote, there sone after another taketh his steppes, a third defaceth the print of his predecessors fote, and then another doth the like: neither is there any which long time holdeth his place. And is not mans life such? Aske (saith Basil) thy fieldes and possessions, how many names they haue now changed? In former age they were said to be such a mans, then his, afterwards anothers: now they are said to be this mans, & in short time to come, they shall be called I cannot tell whose possessions. And why so? because mans life is a certaine way, wherein one succedeth and expelleth another.

6 Behold the seats of States and Potentates, of Emperours and Kings: how many in euery age haue aspired to these dignities? And when they haue attained them, after long labours and trauels, in short time they are compelled to giue place to their successors, before they had wel warmed their seat. Yesterday one reigned, to day he is dead, and another possesseth his throne: to morrow this man shall die & another shall sit in his seate, none as yet could therein sit fast. They all play this part as



on a Stage: they ascend, they sit, they salute, they descend, and suddenly they are gone.

7 Therefore dearly beloued, mans life is a way, & a seducing way to them which forget themselves that they are Pilgrims, and Travellers, and doe stand too much vpon those things which are occurent in their iourney, with long delay: for the night will come, & it will come quickly, wherein no man can walke; and these men shall not come vnto that heauenly Hierusalem, but shall be a prey for the wilde Beasts which walk in the night, & for the infernal wolues. For the which cause, our Saviour Christ cryeth in the Gospel. Walke, while ye haue the light, lest the darknesse come vpon you.

Iohn 12.

8 There is nothing that doth so evidently set before mens eyes the deceits of the world and the vanitie of things present, as doth the due and diligent consideration of the incertaintie, shortnesse, frailtie, and other grienances, & calamities of mans life. For all humane pride, and the whole glozy and abundance of the World, (hauing mans life for a stay and foundation) can certainly no longer endure then the same life abideth. So that riches, dignities, honours, Offices, and such like, which men here in earth haue a great regard of, do many times forsake a man,

man, he being yet alive, and do neuer continue longer with him then vnto the graue: For then when the foundation faileth, the whole building must needs fall.

9 These clay Tabernacles (as Iob calleth them) do faile daily. The Prophet Dauid therefore compareth our life to the fat of Lambes, which wasteth away in the roasting; and to a new coat, which sone waxeth old, and is eaten with Moths. I say, to grasse and the flower of the field, which to day flourisheth, & to morrow is cut downe and withered. Iob, to the burning of a Candle, which in the end annoyeth. and then euery man cryeth, Put it out. What thing else is mans life but a Bubble, vp with the water and downe with winde? What then is to be thought of humane pompe and glory, the which is more transitory and fraile then life it selfe?

10 This consideration, verily, hath opened the eyes of many; and hath brought to passe in them, that they begin to wonder at the common blindness of men: the which effect, that it may work in vs, let vs call to minde a few things concerning the breuity and miseries of Mans life. And to the end our meditation may haue an order, & that we may keepe the parts therof in memory, it

Witnesse the death of many thousands of late amongst vs, and let our mercifull deliuerance, neuer, O neuer, be forgotten.

Humbling themselves before the Lord in prayer.



shall principally consist vpon the words of hely Iob, written in the beginning of the fourteenth Chapter of his booke; where hee saith thus: Man that is borne of a Woman is of short continuance, and full of miseries. He shooteth forth as a flower, and is cut downe: he vanisheth also as a shadow, and continueth not.

I I To the end we might want nothing in this description of humane calamities, it seemeth that his purpose was to begin with the very matter it selfe, of the which man was made. For he saith not *Vir*, but *Homo*; that he might expresse the basenesse of the matter, of the which this most proude creature was made. For he is called *Homo*, *ab humo*, because he was created and made of the earth. Neither was he made of the best of the earth, but of the slime of the earth, (as the Scripture testifieth) being the most filthy and abiect part of the earth; among all bodies the most vile element. Among all the elements the earth is the basest: among all the parts of the earth, none is more filthy & abiect then the slime. Wherefore man was made of that matter, then the which there is nothing more vile & base.

I 2 And whereas he saith, that he was borne of a woman, he hath in few words compe-

comprehended many miseries of humane condition. For first of all, our very fashioning & originall is so impure and vncleane, that it is not for chaste eares to heare, but to be passed ouer in silence, as a thing most filthy & horrible to be told. This one thing I say, Mans conception is so soule, that our most mercifull Lord, taking vpon him al our sorrows & calamities for our redemption wold in no wise beare this: & although hee vouchsafed to take vpon him our humane Nature, & to suffer many reproches of his enemies, as, to be mocked, blasphemed, spit vpon, bound, whipped, and in the end most shamefully crucified: yet he thought it vnseeming his Maiestie, to be conceiued in the wombe of the blessed virgin Mary, after the same sinfull manner that other men be.

I 3 Furthermore, after that man is once conceiued, doth he not indure great calamities in his Mothers wombe, as it were in a filthy & vncleane prison, where euery moment he is in peril of his life: At the last, he is borne naked, weak, ignorant, destitute of all help and counsel, not able to go, to speak, nor to help himselfe; all that he can do, is to cry, & that is to set forth his miseries: for he is borne to labour, a banished man from his countrey, the enemy of God, in possibilitie to



line a few dayes, & the same few dayes full of miserie, deuoid of all quietnesse and rest.

14 Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be bozne to Vride, who mingleth and confoundeth all things; who ouerturneth, troubleth and subdueth kingdomes, he turmoyleth the Seas, and thinketh not the whole World sufficient for him.

15 Job saith further, that man is of short continuance. Behold another calamitie of mans body. The building is scarce finished but it is ready to totter and to fall: and sure it is ere long, to fall. Man is scarce entred into the World, when as he is admonished to remember his departure out of the same againe. The daies of man (saith the prophet David) are threescore yeares and ten; and though some be so strong that they come to fourescore yeares, yet is their strength then but labor and sorrow, &c. Therefore the sum of our yeares, wherunto all do not attaine, is threescore yeares and ten; the stronger bodies sometimes continue til fourescore. From which yeares, first of all if we deduct those yeares which Infancy & childhood spendeth: for all that time we live not like men, neither are gouerned with Reason & Counsell, but

but are carried with a certaine violent motion, Like vnto brute beasts, which are deuoid of reason & vnderstanding: If also we take away that time which passeth away when we sleepe (for sleeping, we liue not the life of beasts when they wake, much lesse of men) & that time will rather seme a liuing death, then a liuely life. If I say, we deduct al the time of childhood & sleep, that which remaineth wil scarcely amount to forty yeres: and of these forty yeres, we haue not one moment of time in such wise in our power, that we can assuredly say, that we shal not die therein. For whether we eate, drinke, or sleep, whether we be in labor, or in rest, we are alwayes in perils. Wherefore not without cause our Sautour crieth so often in the Gospel, watch, because ye know not the day nor the houre. The which is as much, as if he had more plainly said, because ye know not that houre, watch euery houre: & because ye know not that day, watch euery day: and because ye know not the Moneth, and the yere, watch therefore euery month & yere.

Mar. 13.

16 And to make this matter more plaine by a similitude: If thou shouldst be requested to a feast, & being set at the Table, sittest before thee many and sundry sorts of meats, a Friend of thine secretly admonisheth thee, that



that among so many dainty dishes, there is one poysoned: what in this case wouldest thou do? Which of them darest thou touch or tast of: wouldest not thou suspect them all? I thinke though thou wert extreemly hungry, thou wouldest refraine from al, for feare of that one where the poyson is. It is made manifest vnto thee already, that in one of thy forty years, thy death lieth hidden from thee, & thou art vtterly ignozant which that yeare shalbe, how then can it be but that thou must suspect them all, & feare them all? O that we vnderstood the shortnes of our life! How great profit & commoditie should we then receiue by the meditation thereof?

17 The Peacock, a glorious fowle, when he beholds that comely Fan & circle which he maketh of the beautifull Feathers of his taile, he reioyceth, he ietteth, and beholdeth euery part thereof: but when he looketh on his feet, which he perceineth to be blacke, & foule, he by & by with great misliking batleth his top-gallant, and seemeth to sorrow. In like manner, a great many know by experience, that when they see themselves to abound in riches & honors, they glory, and are deeply conceited of themselves, they praise their fortune, & admire themselves; they make plots, & appoint much for themselves

selues to perfoyme in many yeares to come, this year, say they, we wil beare this office, and the next yeare that: afterward we shall haue the rule of such a prouince; then we wil build a Pallace in such a city, wherunto we will adioyne such gardens of pleasure, and such vineyards: and thus they make a very large reckoning afoze hand; who if they did but once behold their feete, if they did but thinke vpon the shoztnes of their life, so transitozy and inconstant, how some would they let fall their prond feathers, forsake their arrogancy and change their purposes, their minds, their liues, & their manners?

18 And this breuitie and inconstancy of life is appointed vs besoze we be bozne. For man is scarce conceiued, when as he is condemned to death: and when he commeth out of the wombe, he commeth out of prison, not to be free, but to vndergoe the crosse. And we doe tend and hasten, as it were to death: some at one miles end, some at two, and some at thzee, and other some when they haue gone further. And thus it commeth to passe, that some are taken out of this life soner, and some tarry longer. Since then the case standeth thus, who can sufficiently wonder at our madnesse? For we are going, as it were to the gibbet, and we



we daunce, we laugh, and reioyce in the way, as if we were secure from all manner of euils. But we are in this error, because we know not the shortnes of our life.

19 Here then we see two wonderfull and monstrous things: one is, that man, being scarcely borne, dieth, when as notwithstanding he hath a forme and shew of immortalitye: other things, how long they retaine their forme, so long they remaine: A house falleth not all the time that his forme and fashion lasteth, The brute beast dyeth not, except first he forgoe his life, which is his forme. But man hath a forme which neuer is dissolved (namely a minde indued with reason) and yet he liueth a very short time.

20 But yet there is another thing to be scene, far more monstrous in this creature, that whereas he is indued with reason and counsell, and knoweth that this life is like vnto a shadow, to a Dreame, to a tale that is told, to a watch in the night, to smoake, to Chaffe, which the winde scattereth, to a water bubble, & such like fading things, and that life to come shall neuer haue end: and yet neuerthelesse setteth his whole minde most carefully vpon this present life, which is to day and to morrow is not; but of the life which is everlasting hee doth not so much

much as ~~think~~ think: If this be not a monster, I know not what may be called monstrous.

21 Thus having seene the shortnes and mutabilitie of mans life, let vs now also see the miserie thereof. Man (saith holy Iob) being borne of a woman, is of short continuance, and full of miseries. Every word hath a great Emphasis: *Hee* is full of miserie, even from the sole of the foot to the crowne of the head, not onely the body, but the minde also, so long as it is captiued in the prison of the body. Thus no place is left empty and free from miseries.

22 Mans miseries are many and great: there is no member, no sense, no one faculty in man, so long as he is here vpon earth, which suffereth not his hell. Nay, all the elements, all living creatures, all the diuels; yea, the Angels and God himselfe also, bend themselues against man, for sinne. To begin with the sense of feeling, with how many kind of Feuers, Impostumes, Ulcers, sores, & other diseases is it afflicted? The volumes of Physitions are full of diseases, & remedies for the same: and yet for all this, there are daily new diseases, and new remedies found out for them: and among the remedies themselves, it were to be wished, that there were one to be found that were



were not moze belement to bere the sicke then the disease it selfe. Long fasting, and extreame hunger, is a bitter medicine. The cutting of Vaines, the incision of wounds and sores, the cutting off of Members, the searing of flesh and sinewes, the pulling out of teeth, are remedies for griefes and diseases: but yet such that many had rather chouse to die, then to vse these and such like remedies. Furthermoze, immoderate heat, exceeding cold, one while too much drought, another while excesse of moysture, doth offend and hurt the very sence of feeling.

23 The sence of tasting is most of all troubled with hunger and thirst: and many times medicines and meats that are bitter, sharpe, salt, and vnseasony, doe distemper it.

24 The sence of smelling is compelled to endure and suffer many times all manner of stinkes, all vapors and fogges, and things of bad scent.

25 As touching the sence of hearing, what ill tidings, how many cursed speakings, and iniuries doth it heare, which like sharpe swords doe pierce the heart :

26 The sence of seeing, how many things doth it behold which it would not, & how many things doth it not see, which it desireth

27 As for thought, how many horrible  
and

and fearefull things doth it imagine and  
saine ?

28 What shal we say of vnderstanding :  
to what an innumerable sort of erroꝛs is it  
subiect : So as it seemeth to be like vnto a  
little childe, to whom a tedious & very hard  
knot to be dissolued is deliuered, and he con-  
tendeth what he can to vndoe it ; & when the  
knot beginneth in one part to be opened, he  
sheweth it and reioyceth, and seeth not that  
the knot in the other part is moze fast shut :  
so in like manner, God hath made this ge-  
neralltie of all things, and hath set the same  
befoꝛe mans mind to be considered, & saith,  
seek and search out the reasons and the cau-  
ses of al these things, if thou canst : when as  
indeed the truth of the thing is moze secret &  
pꝛofound, then mans vnderstanding, being  
placed in the pꝛison of the body can reach vn-  
to. This is the cause that the Philosophers  
and worldly Wise men, haue fallen into so  
many and sundꝛy sects, & dissensions about  
things even of least moment. And they  
do so contend among themselves, vntil fall-  
hood, hauing put on the habite and vizour of  
trueth, deceineth them all. Hereunto accoꝛ-  
deth the saying of the Preacher, Cap. 3. God  
hath set the world in their heart. And, God  
gath giuen them the world to dispute of,  
yet



yet cannot man find out the work that God hath wrought from the beginning, euen to the end. **Be not curious therfore,** saith Sirach. Cap. 3. verse 24. in superfluous things, for many things are shewed vnto thee, aboue the capacitie of men. And yet we see that the most ignorant do many times soonest offend herein, rushing into those matters whereof they haue no knowledge, and nothing belonging vnto them. They will build tabernacles with Peter, and lay plat-formes for the Church, whereof they haue no skill. Every common person will be an Agrippa ouer Paul, and every woman a Bernice, and every meane person make a shop a Consistorie to controll a State; for getting the prouerb, *Ne sutor ultra crepidam:* The shoemaker is not to exceed his pantofole.

29 But a greater miserie as yet holdeth our aaine & practising vnderstanding. For how many means, how many reasons and wayes doth it deuise to climbe vp higher, & to grow in the opinion and estimation of Men: for the which cause, the prophet Dauid in his Psalmes saith, that our whole life is like a Cop-web. For as the spider is occupied all his life time in weaving of Cop-webs, & draweth out of his owne bowels those threds, wherewith he knitteth his nets  
to

to catch Flies: and oftentimes it commeth to passe, that when the Spider suspecteth no ill, a servant that goes about to make cleane the house, sweepeth downe both the copweb and the Spider, and throweth them together into the fire: Euen so, the greatest part of men consume their whole time, spend all their wit and strength, and laboꝝ most painefully to haue their nets in a readines, with the which they may catch the flies of honoꝝ and of riches. And when they glory in the multitude of flies which they haue taken, and promise vnto themselves rest in time to come; behold, Death (Gods hand-maid) is present with the broome of diuers sicknesses and grieues, and sweepeth these men away to Hell Fire; they being fast asleep in the Chaire of securitie: and so the worke together with the Worke-master, in a moment of time doe perish.

30 Neither is the man of meanest capacity, and of least vnderstanding, free from miseries. Who can number the suspicions, the hatreds, the iealousies, the enuies, the cares, the desires, the vaine hopes, the grieues and anguishes of mans mind? If he doe euill, he feareth the Iudges, banishment, whipping, reproaches & torments: If he do well, he feareth euill tongues. Who is able



to expresse with what insatiable desires all men are inflamed: Insomuch that no man liuing is contented with his estate: but we are all like vnto sicke men, which turmoile and tolle, first from one side of the bed, and then to the other, and yet neuer finde rest.

31 After these things, behold and consider all ages. How weake is infancy: How ignorant is child-hood: How light and inconstant is adolescency: How harsh & confident be yong men: How grieuous and irkesome is old age: What is a yong boy, but as a brute beast, hauing the forme and shape of a man: what is a flourishing yonger, but as an vntamed horse: what is an old man, but the receptacle of all Maladies and sicknesses: And in all these ages, with how great a heape of miseries and necessities are wee ouerwhelmed: we must daily eat, drinke, & sleep: we are daily compelled to serue many other necessities: and (which is much more miserable and vnhappy) we must of necessity purchase vnto our selues these occupations, with infinite labours and sweatings.

32 Now, who is not astonished, if he consider how all the creatures which compasse vs round about, do bend their whole force, and fight against mankind: as if the things which haue been already repeated were not suffi-

sufficient to fill the bosome of mans heart with miseries. That same most cleare brightnesse, which we call the Sun, which is as a certaine generall Father to all liuing things, doth sometimes so scorch with his beames, that all things are parched and burnt vp with the heat thereof; at another time he taketh his course so farre from vs, that all things die with cold.

32 The earth also which is the Mother of vs all, how many men doth she swallow vp, with her downefalles, Gulles, and quakings?

33 And what do the Seas? How many doe they deuoure? Merily they haue so many rocks, so many flats and sands, so many *Syrtes*, so many *Charybdes*, and so many perillous places, that it is a most hard thing of all other, to escape the danger of shipwacke: and they which are most safe in the ship, haue but the thicknes of a planck between them and death.

34 What shall we say of our ayre? Is it not many times corrupted? And doth it not ingender and gather Cloudes, thicke mists, pestilences and sickneses?

35 As for the brute beasts, they yeld no reuerence to man their Prince: & not onely the Lions, Beares, Tigers, Dragons, and



other greater wild beasts, but the very flies also, Gnats, Fleas, and other of the most small sort of living creatures, doe wonderfully and very vehemently trouble, bere, afflict and disquiet man.

36 It were to be wished, that we had no worse enemies then the brute beasts, & that we had no cause to stand in feare of men themselves: but these also are full of frauds, deceits, iniuries, euill practises: then the which, what can be moze intollerable? And what meaneth so much Armour, Pikes, bowes, bills, swords & guns, with diuers other instruments of mans malice? Doe not these destroy & consume moe men, then doe sicknesses, & diseases? Histories report, that by one onely, Iulius Cæsar, (which is said to haue been a most courteous & gentle Emperour) thire were slaine in severall battels, eleauen hundred thousand men. And if a man of mildnes & meek spirit did this, what shal we looke for at the hands of most cruell men: neither lands nor seas, nor desert places, nor priuate houses, nor open streets, are safe from Ambushments, conspiracies, hatreds, emulations, thèues and pirats. Are there not berations innumerable, persecutions infinite, spoyling of fields, sacking of cities, preying vpon mens goods, fiering of houses

houses, imprisonments, captinities, gally-flaueries, renegations of Christianitie (by torments enforced) beside death it self, which men daily suffer at the hands of men: And this is that ciuill and sociable Creature, which is called humane; which is borne without claws & hoynes, in token of peace and loue which he ought to embrace: moreouer not onely enemies, but also friends, and the maintainers of peace & Justice are fierce and cruell against men. O man, the very store-house of calamitie! And yet thou canst not be humbled, but art proud still.

37 Neither haue we onely those foresaid corporall enemies which wee may see and heere; but which is more perillous, we haue also ghostly enemies, which see vs, and we not them. For the Devils which are most crafty, cruel, & most mightie in number and strength, doe nothing, practise nothing, and think vpon nothing else, then how they may tempt, deceiue, hurt, and cast men downe head-long into hell-fire.

38 The holy & blessed Angels also, doe many times fight against sinfull men. For who burnt Sodom & Gomorrah with the inhabitants thereof with fire & brimstone? The Angels. Who slew the fourscore & five thousand men in the host of Senacherib?



**The Angels.** Who afflicted the Egyptians with all those plagues mentioned in Exod? the Angels. Who assisted Ioshua against the Canaanites and Jebusites? Gods Angels.

39 Not onely the Angels, but God himselfe also sometime sheweth himselfe towards man, as towards an enemy: which caused holy Iob to say: Why dost thou hide away thy face, and takest me for thy enemy? What meaneth this, O Lord God, thou also which wast wont to be my Father and keeper, hast now bidden a battell against me?

40 Moreover, and beside all these things, there is yet a ciuill and internal war, which man hath within his owne bowels continually. For, what man is he which seeth not the strivings and contentions of his affection, will, sense, and reason? Insomuch that man himselfe doth afflict himselfe, and vnderstandeth it not, & is a greater enemy to himselfe then any other can be. For, who doth greater harme, to thee, then thou dost to thy selfe? who more then thy selfe letteth thee, and turneth thee away from thy felicity?

41 Who then seeth not how truely it is said, Man that is borne of a woman, is of short continuance, and full of miseries? Who seeth not that man is set in the very center of the Sphere, that miseries may fall vpon him

him from euery part: And as the white in a  
 But, that the arrowes and darts of all mi-  
 series may be directed vnto him.

42 But let vs see what followeth. Hee  
 shooteth forth like a flower, & is cut down:  
 wherby he teacheth, that mans life is fraile  
 and transitorie. A flower verily is a comely  
 and beautifull thing; and yet for all that, it  
 is nothing, because there is nothing found  
 more fading and vanishing: euen so man,  
 during the time of his child-hood and flou-  
 rishing youth, seemeth to be of a wonderfull  
 comelines, but his beauty is of small price,  
 because it is more brittle then the glasse;  
 seeing that man carrieth alwayes the cause  
 of death in his Veines and Bowels.

43 Mans fading away, is such & so sud-  
 den often times, that there can be no reason  
 given of his death: for many haue gone to  
 bed well in the euen, that in the morning  
 are found dead in their beds: & many very  
 suddenly haue dropped downe in the bye-  
 wayes & streets, as they haue walked about  
 their affaires. And this is no wonder if we  
 consider the substance of mans body; which  
 being a building compact of græne clay, is  
 easily ouerthrowen with a smal puff of wind

44 And how, I pray you, cometh it to  
 passe, that clocks are so easily stopped from



their course: Is it not because they are made by Art and skill? skill, with so many whēels that if one be stayed all the rest be letted? If this befall clockes, that haue whēels of yron and steele; how much more easily may it come to passe in the humane clocke of life, the whēels and engines whereof are not of yron, but of clay? Therefore, let vs not wonder at the frailtie of mans bodie, but at the foolishnesse of mans minde: which vpon so fraile a foundation, is wont to erect and build such lofty Towers.

45 Furthermoze, there is another misery, which is signified to vs by the comparison of a Flower; Namely, the deceitfulnesse of mans life: the which indeed is the greatest misery: For as sained vertue is double iniquitie: so counterfeit Felicitie is a two-fold miserie and calamitie. If this present life would shew it self to be such as it is indeed, the misery thereof should not greatly hurt vs: but it doth now greatly damnishe vs, because it is false and deceitfull, and being soule, it maketh a very faire and glorious shew: being euer mutable, it will sēme to be stable and constant: being most short, it beareth vs in hand that it is continual, that so men (being deceiued) may belēue that they shall haue time to fulfill all their lusts,  
and

and yet time & space enough to repent them.

46 Holy Iob concludeth his sentence thus: He vanisheth also as a shadow, and neuer continueth in one stay. To make this moze plaine, behold & consider the ages of man, and then shalt evidently perceiue the alterations of humane life: Child-hood is weake as well in minde as in body: Flourishing youth is weake in minde, but strong in body: ripe and manly age strong both in mind and in body: old age strong in mind, and weake in body: Crooked old age, is in this, twice a child, weake both in mind and body: Therefore he sayeth as it were a shadow: and neuer continueth in one stay.

47 Beside this, he is now wise, now foolish: now merry, now sad: now in health, now sick: now strong, now weak: now rich, now poore: now he loveth, anon he hateth: now he hopeth, by and by he feareth: one while he laughes, another while he weeps: now he wil, anon he wil not. To conclide, the Poone, nor any other thing that is mutable, sheweth not so many changes to vs, as doe the daily and almost sudden alterations of men. And yet for all this, they liue as men in a frenzy, which know not their miseries. And although they cannot repose their hope, & assurance in the present things  
of



of this life: yet doe they not remoue the thoughts of their mind, their counsels, their works and endeauours, vnto the happines of the life to come. And if it were possible, they would make the place of their exile and banishment their countrey and inheritance. But in vaine they desire this, for death commeth and playeth the last Pageant, shutting vp and finishing the life of all calamities.



## CHAP. II.

¶ Concerning Death, and the Meditation thereof.



The error of all men for the most part, takes their originall from hence, that they forget the end of their life; which they ought to haue alway before their eyes.

For, here-hence commeth pride, ambition, too much carefulesnes for the body: hereof also come these towers, which we build vpon the sand. For if we did consider what we should

Should be after a few dayes, our manner of living would be peraduenture, moze humble and temperate. For who would haue a high looke and a proud stomake, if he would with the eyes of his minde behold what manner of one shortly after he shall be in his Grane? Who would then worship his belly for a God, when he weigheth with himselfe, that the same must in a short time be wormes meat? who would be so in loue with money, that he would run like a mad man by Sea and land (as it were thzough water and fire) if he vnderstood that he must leaue all behinde him, saving his winding sheete? If this were thought vpon all our errozs would soone be corrected.

2 The word of God telleth vs, in many places, of this banitic: to the end we might the moze earnestly seeke a better course and moze happy life. The Prophet desireth of God, that hee may learne to number his daies, to the end he may apply his heart vnto wisdom. For vnlesse wee thinke vpon death, we cannot apply & fashion our selues to a godly life: Yea, we finde dayly in our selues by experience, that the forgetfulnes of death makes vs apply our hearts to folly, and all kind of banity. The holy men of old time, were wont in such wise to keepe an account



count of their dayes; that aboue all things they might apply their hearts to wisdome. Of al Arithmetical rules this is the hardest, to number our daies. Men can number their heards, and flocks of Oxen, and of Sheep: they can account the renenewes of their manors and farmes: they can with a little paines number and tell their coyne: and yet they are perswaded that their dayes are infinite and innumerable, and therefore do neuer begin to number them. Who saith not vpon the view of another; surely yonder man looketh by his countenance as if hee would not liue long? Or, yonder woman is old: her dayes cannot be many. Thus we can number other mens dayes and years, and vtterly forget our owne. Therefore this is the true wisdome of mortall men, to number their owne dayes, and like skilfull Geometricians to measure al their actions, all their studies, all their cares, all their thoughts, all their desires, & all their counsels, by their departure out of this life, (as the end wherto they are referred) as it were by a certaine rule, and thereunto to direct all things: and so to finish the course of our life which God hath giuen vnto vs, that at the last we may come to the haven of rest.

3 The case standing thus: we cannot, nor ought

ought not to doubt, but that the deuill, a most cruel enemy of mankind, laboureth all that he can, to take away from vs the most wholesome remembrance of death: which by most euident demonstrations setteth befoze our eies, the breuity of our life, the miserie of our flesh, the deceits of the world, the vanity of things present, & whereunto all humane beauty, and the vniuersall glory of the world shall come at the last. For otherwise, how could it be that we should at any time forget a thing so fearefull? And which by no maner means, we can shun & auoid.

4 If a light suspicion of some losse, either of our goods, or of honour, doth preuaile so greatly with vs, that many times it taketh from vs our sleepe, what might the meditation of most assured death doe? Which is more terrible then all other terrozs beside.

5 Wherefore, as they which in open games of activitie, as of shooting, and wrestling, and such like, doe long befoze the day come thinke vpon the same, and do exercise their hand and Bow, spending and consuming many Arrows at the marke, that in the day of trial for the best game, they may shoute neereſt the marke: and as Fencers which are to play their prizes of triall, doe dayly try their strength, and exercise their  
Weapons



Weapons bending their whole mind how they may best soile their enemies, that when the day commeth they may haue honour and triumph: euen so ought we to do, for whom a greater reward without all comparison is set, if we die wel: and if otherwise it come to passe, we shall be punished with vnspokeable shame and reproach.

6 And this our meditation of death shall be handled in no other order, then the same which our death and departure from this life bringeth with it. For, as they which are to run a race, doe oftentimes lead the Horses vp and do wne the running place, that they may see and be acquainted with al the stones, vneuen places, and other impediments in the same; that when the day commeth they may finish the race without stay or stop: euen so we, which whether we will or no, must measure and pace the race of death, shall doe very well, if now in our mind and memory we frame this race, and doe diligently consider all those things which are in the same; especially, seeing the way is most obscure, & full of sundry impediments, and is so perillous, that there are very few which finish the same happily. They which slip and stumble in it, shall neuer more finde any hope of saluation.

7 There-

7 Therefore, that we may begin there where this most bloody battell hath his originall we ought diligently to consider the same: namely, that then death doth especially come, when men do least thinke of it. Hereupon the Apostle Paul saith: The day of the Lord shall come as a Theefe in the night. And in the Apocalypse: Behold, I come as a Theefe. And thieves haue this propertie, that they breake open houses to steale when men are most fast asleepe, and when they least suspect any such thing.

8 Hereupon the Prophet Amos hath these words: In that day will I cause the Sun to go downe at noone, and I wil darken the earth in the cleere day: that is to say, when men thinke it to be the high noone of their age, when they thinke that they haue yet many yeares to liue, when their mind is occupied about their gaine, about their affaires, about their honours, buildings marriages and pleasures: when they say vnto their soule; Soule, thou hast much goods laide vp in store for thee many yeares, eate, drinke, rest, and be merry, then it shall suddenly be said to them, behold, death is at thy doore, thou Foule, this night shall thy life be taken away from thee; & whose are then those things which thou hast gotten?

9 Then



9 Then death, vnlooked for, frustrateth all our counsels, cutting off the Webs of our deuises, and with one stroke he casteth downe, and layeth flat on the ground, all those Towers builded in the ayre: and then what a wound doth the heart of the sinner receiue, which loueth this present life, when the Physition saith vnto him; Thou must from henceforth thinke no more of life, but of death?

10 Here first of all, al those things which he loued in time past offer themselves vnto him, from the which he shall be pulled away, and seperated by Death, whether he will or no. The body shall die once: but the heart shall die so often as the things be in number which he loued. Then in very deed shall the most clere light be turned in, to darknesse: because those things which were afore time occasions of great ioy, shall be now horrible vexations and torments. It is a most sweet and pleasant thing to them which liue, to see their louing and faithfull Friends, to remember their honours, to think vpon the pleasures past and to come: but all these things, in the time of death, shall be as swords, as torments, and most bitter potions.

11 But if it be a hard matter to be pulled

pulled away from those things which doe not so neerely touch man, how bitter, I pray you, wil the separation be of the body from the life and soule? For such two louing familiars, which haue alwaies liued sweetly together, euen from the mothers wombe cannot be separated without great grieve. If the Dre do commonly loue and mozne, when his yoke-fellow which was wont to dzaw with him is taken away, how will euery one of vs mourne when the minde shall be separated from the body? Then wil the body & the minde with teares repeat againe & againe, dost thou thus separate, bitter death? O death, dost thou thus separate?

12 And when the cogitation of so sharpe a separation is deeply settled in our minds, then griefes follow griefes, & sorow cometh vpon sorow: for then it cometh presently into the minde, what a miserable condition the body & soule shall be in after the separation. And first of all, when a man beginneth to recount with himselfe, that his body after a few houres, shall be buried in a graue, or darke tombe, he cannot cease from wondzing at so abiect and miserable a condition. What? The body that now liueth, which seeth, which heareth, which speaketh, shall it be made (after one houre in a  
D moment)



moment) blind, deafe, dumbe, without spirit, without life: Shall I haue then in stead of a large Pallace, a base Sepulchre? In stead of a soft Bed, the hard ground? For delights, rottennes? For sweet smells, stinks? and instead of seruants & familiar friends, Wormes? And thus this cogitation of the graue will very sore trouble and terrifie a man in these extremities.

13 But yet notwithstanding, euery man feareth much more, when he beginneth to consider what condition remaineth for the Soule. For when he beholdeth that eternitie, and that new region, vnknowne to all men liuing, which he then alone and naked is to enter: and againe, when he vnderstandeth that there is to be found in the same, both euerlasting glory, and perpetual paine and miserie, and knoweth not of which he shall take his part: it cannot be told, with how great feare, with what carelesnes, and with what exceeding sorrow hee shall be tormented. When hee perceiueth plainely, that after two houres he shall be either in eternall ioyes, or in euerlasting paines: Is not this a crosse surpassing all other crosses?

14 This incertaintie therefore of blisse, or of a cursed estate (which after two  
houres

honres the sinner expecteth, that remembreth his sins & feareth the iust iudgement of God without hope of remission or faith in Christ) bringeth a hell in mind not to be expessed. For, by how much the Kingdome which he desireth is of largenes, & by how much the fiery Furnace which he feareth is terrible, by so much greater shall this perturbation be. For from the one, Angels shall come to cary the faithfull vp into heauen: and from the other, diuers shall come to cary the wicked and Infidels into hell fire.

I 5 But there is yet a far greater perturbation then this: namely, that he shall call to minde the account which he is to make to God of all his words, deeds, & thoughts. For of it selfe it is a horrible thing to enter into iudgement with God: the which horror will wonderfully bere and disquiet the deuils themselves. For as, so long as we liue, they set forth vnto vs the mercie of God and doe also commend the same, and doe strive all that they can, to keepe vs from meditating of his iustice and iudgements: even so now on the contrary part, they extenuate and make his mercy insufficient, and doe set befoze our eyes the greatnesse and severity of the Lords iustice.

I 6 Then the sinner will beginne to

D 2

tremble,



tremble, and fall into desperation, and will begin to reason thus with himselfe: If God for the sins of others, spared not his onely Son, will he spare me which am guiltie of so many sins: If this be done in the græne tree, what shall befall that which is seare & dry: If the Prophets, if the Apostles, if the Martyrs, after they liued godly so many yeres, entred not into the Kingdome of heauen without tribulations; what other place can be left for me, but that of hell fire, which know no good that I haue done:

17 If the Scripture be true, which saith, He will render to euery man according to his workes; I which haue done so great wickednesses, what should I looke for but eternall torments: If the Apostle lye not (as indeed he doth not) when hee saith, That which a man soweth, that shall hee reape; What shall hee reape but eternall death, which hath made so cursed sowing: If no polluted thing shall enter into the Kingdome of God; how shall I which am altogether filthy and vncleane, haue hope to make so happy and blessed an entrance:

18 Then therefore all his sinnes which he committed with so great facility when he liued, shall violently inuade the sinfull man like an host of his enemies. Then the  
feare

feare of punishment will open the eyes, which sleeping Securitie in sin befoze had shut: then ambition, pride, thefts, murders, adulteries, fornications, gluttonies, drunkenness, lying, perjury, idle words, vncleane thoughts, and negligent slacknes in all good woꝝkes, wil come to remembrance. ¶ how heauie and grienous wil they then seeme to be, which now seeme so light, and are done with so much sweetnesse and pleasure? And how greatly will they then torment the minde of the sinner?

19 For, who is able to expresse that last Agony, wherein the soule fighteth with soze and painfull sickness, with the temptations of diuills, with feare of the iudgement to come, & all this at one instant? Then cometh that last perturbation, the falling of all the senses, as the soze-runner of death appꝛoching, which vehemently terrifieth: at what time the bꝛeast swelleth, the speech groweth hoarse, faint, and hollow, the eyes sinke, the nose beginneth to be sharpe, the countenance waxeth pale, the feet die, and the Arteries send forth a cold sweate.

20 These things which appeare outwardly are grieuous and full of hoꝝroꝝ: but they are without all comparison, moze grieuous and horrible which are felt inwardly.



For if they as (Saint Hierome writeth of blessed Hilarion) which haue many yeares serued God, do feare at the time of their departure. what shall they doe which many yeares haue serued the deuill, and their execrable wickednesses, and which haue provoked God vnto wrath? Whither shall they goe? Whose helpe shall they craue? What counsell shall they take? If they looke vp-ward, they shall see the drawne sword of Gods iustice: if downe-ward, they shall see a great gulfe gaping, and hell fire: if the time past, they shall see all things banished away like a shadow: if the time to come, they shall behold the eternitie of worlds, which shall last without end.

21 But how (I pray you) shall they be able to resist and abide the assault of the deuils, who will then bestirre them with all their might and maine? What shall sinfull men doe which are left in this estate? Returne they cannot, and longer to abide in this state, will not be permitted them.

22 That wee might vnderstand and know what manner of battell this is, and what maner of burthen to be bozne in this houre: We would then verily be other manner of persons then heretofore we haue bin. All these things saith teacheth, nature proclaymeth,

claymeth, experience testifieth, and it is euident to enery one of vs, that we shall come vnto that state wherein we will desire with al our heart, that we had bzideled our selues from all wickednesse, that we had exercised all the woꝝkes of vertue, that we had liued in all holinesse, and not spent our time in vaine. Let vs not imitate foolish men which looke vpon pꝛesent things onely: let vs wisely pꝛouide foꝛ things to come, and so by the grace of God we shall bzing to passe, that the same houre which to others is the beginning of soꝛowes: to vs shall be the beginning of ioy and felicitie.

23 Thus farre we haue shewed what may befall a man at the point of death, vntil the moment of his departure, now let vs see how the body is bestowed after the horrible separation of the life from the same. The soule therefore being dissolued, there lyeth vpon the ground not a humane body, but a dead carcasse, without life, without sense, without strength, & so fearefull to looke vpon that the sight thereof may hardly be indured. To be short, it is a little better (as touching the substance) then the body of a horse or a dog which lieth dead in the fields and al that passe by stop their noses, & make hast away, that they be not annoied with the sight



sight and stinke thereof. Such is mans bodie now become: yea, though it were that body of a Monarch, Emperour, or King. Where is now that Maiestie, that excellency, that authoritie which it had afozetime, when men trembled to behold it, and might not come in pzeence thereof without al reverence and obeysance: where are all those things become? Where they a dreame, or a shadow?

24 After those things the funerall is prepared; the which is all that men can carry with them, of all their riches & kingdoms: & this also they should not haue, if in their life time they did not appoint it for their dignitie and honour. For the Prophet Dauid saith truely: Be not thou afraid though one be made rich, or if the glory of his house be increased, for he shall cary nothing away with him when he dyeth, neither shall his pompe follow him,

25 Here now a pit is digged, seauen or eight fote long, as if it should serue for Alexander the great, whom the World could not containe, and therein the dead carkasse is contented to dwell alone continually: the which so soon as it is come, the wormes doe welcome, and the bones of other dead men are constrained to giue place.

26 In this house of perpetuall obliuion and silence, the carkasse being wound in a sheet, and bound hand and foote, is shut vp, though it need not to haue so great labour bestowed vpon it: for it would not runne away out of that prison, though the hands and feet were lose.

27 And now if we do but consider a litle of the Tombes & Sepulchers of Princes, & Noble-men, whose glory and Maiesty we haue seene when they liued here on earth, and doe behold the horrible formes and shapes which they now haue, shall we not cry out as men amazed. Is this that glory? Is this that highnes and excellency? Whither now are the degrees of their waiting seruants gone? where are their ornaments and iewels? where is their pompe, their delicacy & nicenes? Al these things are banished away like the smoak, and there is now nothing left but dust, hozroz & stinke.

28 But now leauing the body in the Graue, let vs consider how the soule entereth into the new world. Therefore so soone as the soule of the sinner is dissolued from the flesh, it beginneth to passe through a region vnknowne, where there are new Inhabitants, & a new maner of liuing. What then shall the miserable & sinfull Pilgrime doe,



doe, when he shall see himselfe alone in such an vnknowne Region full of horrour: How and by what meanes shall he defend himselfe from those most fierce theeves, and horrible monsters, which in those vast deserts doe assaile passengers: This verily is a fearefull iourney.

29 And yet the iudgement is much more fearefull, which in that place is exercised. Who is able to expresse the brightness of the iudge, the severity of the iudgement, the diligence of inquisition, and the multitude of witnesses:

30 In this iudgement teares will not preuaile; prayers will not be heard; promises will not be admitted, repentance will be too late, & as for riches, honorable titles, scepters and diadems, these will profit much lesse. And the inquisition shalbe so curious & diligent, that not one light thought, nor one idle word (not repented of in the life past) shalbe forgotten. For truth it selfe hath said, not in iest, but in earnest, Of every idle word which men haue spoken, they shall giue an account in the day of iudgement.

31 O how many which now sinne with great delight, yea even with greedinesse (as if we serued a God of wode, or of stone, which seeth nothing, or can do nothing) will be

be then astonished, ashamed & silent: Then shall the dayes of thy mirth be ended, and thou shalt be overwhelmed with everlasting darknes, and in stead of thy pleasures, thou shalt haue everlasting torments.

When Jeremy had remembred all the calamities & sins of the Jewes, at the last hee imputed all to this: She remembred not her end. Lam. 1. 9. So, if I may iudge why natural men care for nothing but their pompe why great men care for nothing but their hono<sup>r</sup> and dignitie, why conietous persons care for nothing but their golden gain, why voluptuous Epicures care for nothing but their pleasure, why the pastoz careth not for his flocke, no<sup>r</sup> the people for their pastoz: I may say with Jeremy, they remembred not their end. When Salomon hath spoken of all the vanities of men, at last he opposeth this Memorandum, as a counterpoyle against them all, Remember that for al these things thou shalt come to iudgement: as if hee should haue said, men would neuer speak as they speak, thinke as they thinke, no<sup>r</sup> do as they do, if they were perswaded, that these thoughts, words and deeds, should come to iudgement. What if we had dyed in the daies of our ignorance, like Iudas that hanged himself befoze he could see the Passion, Resurrection,



Resurrection, or Ascension of Christ Jesus:  
 we should haue numbred our dayes & our  
 sinnes too: but alas!e how many daies haue  
 we spent, & yet neuer thought why any day  
 was giuen vs? But as the old yeare went,  
 and a new came, so we thought that a new  
 would follow that: & so we thinke that an-  
 other will follow this: and God knoweth  
 how soone we shall be deceiued: for so they  
 thought too, that are now in their graues.  
 O deare brethren, this is not to number our  
 dayes, but to prouoke God to shorten our  
 dayes. I that writ this, thou that readest  
 this and al you that heare this, which of vs  
 haue not liued twenty yeares, yea, and some  
 thirtie or fortie, & happily some many moze?  
 And yet we haue neuer applied our hearts  
 aright vnto wisdome. If wee had learned  
 but every yeare one vertue since we were  
 bozne, we might by this time haue bin like  
 Saints among men; whereas if God at  
 this present time shuld cal vs to iudgement,  
 it would appeare that we had applyed our  
 hearts, our minds, our hands, our feet, our  
 tongues, yea, & our whole bodies, to riches,  
 and pleasures, to lying & deceiuing, to swea-  
 ring & forswearing, yea, and to all kinde of  
 sin and wickednesse: but to true vertue and  
 wisdome, we haue not applied our hearts.

God

God of his mercy giue vs grace to see our  
former sins, truly to repent vs of them, and  
to amend our lines hereafter, that we may  
liue with him for euer. Surely if man could  
perswade himself that this were his last day  
as it may be if God so please, he would not  
deferre his repentance vntill to morrow. If  
he could think that this is his last meat that  
euer he shall eat, he would not surfeit: if he  
could beleue that the words which he doth  
speake to day, should be the last words that  
euer he should speake, he would not offend  
with his tongue in lying, swearing & blas-  
pheming: If hee could be perswaded that  
this were the last lesson, the admonition, or  
the last sermon that euer God would affoord  
him to call him to repentance, he would read  
it, or heare it with more diligence then euer  
hee hath done before. ¶ I beseech you re-  
member your selues while it is day, lest you  
repent your selues when it is too late: of all  
wee that be heere, which of vs can assure  
our selues of life till to morrow: or what if  
we should liue three, foure, or five yeares, or  
what if twenty yeares, who would not liue  
like a Christian twenty yeares; to liue in  
heauen with Christ eternally: Wee can  
be content to serue seauen yeares pzentise,  
with great labour and toille, to be instructed  
in



in some Trade; that we may liue the moze easily the rest of our dayes, and we must labour notwithstanding afterwards: and can we not be content to labour in the things of God a little while, that we may rest from our labors euer after? Christ said to his Disciples when hee found them sleeping, Could ye not watch one houre? So I say vnto you, and to my selfe, can we not pray: can we not fast: can we not suffer a little while? He which is tyed, can trauel a little further, one step moze to saue his life: and therefore God would not haue men know when they shall die, because they should make ready at all times, hauing no moze certaintie of one houre then another.

32 Seeing therefore the case standeth thus, let vs looke to our selues, and let vs take counsell of him, which would be an Advocate befoze he be a Judge: for no man knoweth so well what is necessarie for vs against that day, as hee that shall be the Judge of our cause. He therefore crieth thus vnto vs: Walke while ye haue the light, lest the darkenesse come vpon you. Take heed, watch and pray, for yee know not when the time is. Be yee like men waiting the coming of their Lord. &c.

33 They that thus watch and waite are  
sure

sure to make a most ioyfull departure from this life, and to be receiued into the Lords ioy : of the which happy dissolution the scriptures thus recozd : I am now ready to be offered, and the time of my departure, or dissoluing, is at hand. I haue fought a good fight, and haue finished my course : I haue kept the Faith: Hencefoorth there is layde vp for mee the crowne of Righteousnesse, &c, *Tim. 4. 6.*

As the Hart brayeth for the Riuers of water: so panteth my soule after thee O God. My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God? *Psa. 41. 1.*

The righteous shall liue for euer: their reward also is with the Lord, and the most high hath care of them. Therefore shal they receiue a gracious kingdome, and a beautifull crowne at the Lords hand: for with his right hand shall he couer them, and with his arme shall he defend them. *Wis. Cap. 5. 26.*

Bring my soule out of prison, that I may praise thy Name. *Psal. 142. 7.*

I desire to be losed, and to be with Christ, which is best of all, *Phil. 1. 13.*

For we know, that if our earthly house of this tabernacle be destroyed, wee haue a building giuen of God; that is, a house not made



made with hands, but eternall in the Hea-  
uen. 2. Cor. 5. 1.

Let these things be oftentimes thy me-  
ditation, and study that so disposing the  
things of this transitory life, and passing  
thy steps in the path-way to felicitie, thou  
maist at the last obtaine thy reward which  
our Sauour Christ hath promised, Come  
ye blessed of my father, &c. Which Lord  
for thy mercy sake grant vs, Amen.



### CHAP. III.

¶ Concerning the generall day  
of Doome.



As much as the feare of the  
Lord is the beginning of wise-  
dome, and all for the most part  
are restrained from sinne and  
wickednesse, by the feare of  
punishment and paines, and are brought  
to a good minde and purpose; they which  
exclude this feare out of their hearts, doe  
shut vp against themselves the true and  
wholesome repentance. For, as the Scrip-  
ture

ture testifieth, the feare of the Lord expel-  
 leth sin, and he which is without feare can-  
 not be iustificed. The which S. Augustine  
 by a very proper similitude setteth forth; If  
 there be no feare, there is no entrance for  
 loue: euen as wée see when a man seweth,  
 the thred is brought in with a neede, the  
 neede first entred, but except the neede goe  
 out also, the thred followeth not: euen so,  
 feare first passeth the minde, but feare re-  
 maineth not there alone, because it there-  
 fore entred to bring in loue. Wherefore to  
 awake vs sleeping in sins, and to ingender  
 feare in our mindes, the Lord doth often-  
 times in the Gospel threaten bitter darknes,  
 gnashing of teeth, everlasting fire, and other  
 torments of hell; that at the least-wile for  
 feare of paines and torments, wée might  
 bide our mindes, our eies, and our hands,  
 from sinne and wickednesse.

2 This feare is not onely profitable, but  
 also very necessary. For, if now after so ma-  
 ny threatnings of our Creator, so fearefull  
 and so grievous, wée scarcely forsake our  
 sins: what would we doe if God did not  
 threaten at all? Therefore I hold this, that  
 the feare of the Lord is as it were, the pa-  
 rent and keeper of righteousness, tempe-  
 rance, loue, and of all vertues.

¶

3 But



3 But there is nothing that doth moze woꝝke this feare in vs then the remembrance of that great day, wherein all the causes of all men are to be pleaded, & their matters determined. Inſomuch that Saint Auguſtine affirmeth, if Chriſtian men ſhould hear no other Goſpel, then that wher. in the generall iudgement is ſet foꝝth, that one might ſuffice both to reuoke ſinnefull men from their wickedneſſes; and alſo being reuoked, to containe them in their duty.

4 Wherefoze, in this Chapter, we will handle two notable points concerning the iudgement to come. The firſt ſhall be concerning the greatneſſe and hozrour of that day; and of the fearefull ſignes that ſhall goe befoze the ſame. The ſecond ſhall be concerning the rayſing vp of the dead bodies, and the comming of the Judge.

5 The greatnes and hozrour of the laſt day may be knowne hereby, that it is called in holy Scripture a great day, and the day of the Lord. And ſhal it not indeed be a very great day. which ſhall comprehend all the dayes of all ages, aſwell thoſe that are paſt, as thoſe that are to come? For, in that day men ſhall render an account of all the daies that are paſt. In that day God will poure out that infinite treaſure of his woꝝth and indignation,

indignation which hee hath heaped vp in the space of all the worlds that are past. In that day the motions of the heauens shall cease, the course of the stars, the reuolution of years, the vicissitude or returne of months and dayes, the decay of mortall things, all the cogitations of men, all their studies, all their arts, all their disciplines, all their affaires shall rest in eternal silence.

6 Also in that day it shall be decreed by the sentence and irrevocable constitution of the most high & eternal Iudge, what state and condition every one of vs shall haue, and retaine in all eternitie of worlds.

7 And not without cause the holy Scriptures haue called it the day of the Lord: for as all the daies of men going before, are called their daies, because men watch in them, and do whatsoener they will, and God beareth, suffereth, endureth, expecteth, and after a sort sleepeeth, and resteth in them: even so then the day of the Lord shall shine wherein hee shall continually waken, and shall doe whatsoener he will, and we (whither we will or no) must suffer and indure.

8 Thou now doest adde sin vnto sins, and ceaseest not to offend God daily, & God is silent at all these things. And why so: because this day is thy day: but the day shall



come, *belæue mée*, the day of the Lord shall come; which shall bring an end to so long silence, and wherein he will take vengeance of all the iniuries that haue béene done vnto him.

9 Thus we see that all Eternity comprehendeth two dayes onely: The one, of man; the other of God. In the one, men shall watch, and God shall sleepe; In the other men shall sleepe, and God shall watch.

10 How horrible this day shall be, wee cannot plainly vnderstand, and yet we may guesse at it by the present calamities: for then the host of all punishments, with their confederate battell of all offences, shall assaile vs with maine force.

11 But as in the wars of men, before the last and general battell, there are many excursions, and short skirmishes: even so before that great and most fearesfull conflict which shall be in the day of the Lord, God is wont with his severall bands to make certaine excursions; and one while to send vpon vs famine, another while pestilence, another while warre, another while earthquakes; another while floods of waters, and another while drought (as it were his horsemen to invade vs) who when they haue damnified vs, retire & abide in their tents.

If therefore, we so greatly feare pestilence, warre, famine, earth-quakes, and such like, when as they are but the beginning of sorowes and short excursions; what I pray you, will we do, when the last and general conflict shall come: at what time all tribulations, extremities, calamities, and miseries shall also fight against vs ?

I 2 And if we do yet more fully desire to know the greatnesse and horroz of that last day, let vs consider those signes which shall a little while come befoze that day. Therefore befoze the comming of that great day heauen and earth, & all the Elements, shall giue signes: For, there shall be signes in the Sun, in the Moone, and in the stars, and vpon the earth trouble among the Nations with perplexitie: the Sea and waters shall roare, and mens hearts shall faile them for looking after those things which shall come vpon the world.

I 3 For, as man (which is a little world) when he draweth nere to his end, the humors in him, as certaine elements are troubled, and his eyes, which are as the Sun & Moone, are obscured & lose their light, and the rest of the senses, as the lesser stars, do by little and little fall and faile, and his minde & reason (as the power of heauen is moved



from his seate) wandzeth and erreth : euen so in the dissolution and fall of this whole frame, which is called the great world, the Sunn shall be turned into darknesse, and the Moone into blood, and the starres shall fall from heauen, the aire shall be full of whirlwinds, stormes, cōrescations, flashing meteors, and thunders : the earth with fearefull tremblings and swallowing Gulfs : the foulds of the sea shall swell so high, as if they would overflow the whole world : and the rozing and raging noyse of the fretting billowes and tossing waues, shall greatly terrifie. Men therefore shall wither, & waxe pale with feare and horrour, and trembling shall bere them more and more ; expecting what these now Monsters will bring forth at the last, and what will be the end of such horrible beginnings.

14 **W**hen a tempest ariseth at the Sea, and the boystrous waues begin to tolle and beat the ship and the men which are in the same do behold the horrible lightnings and fiery flashings in the ayre, and the furious winds also making the sea to swell and rage in such wise that now they see themselves tossed aloft, & then anon carryed down into the deepe : they begin presently to cry, to feare, to tremble, to call for mercie, to  
multiple

multiply their prayers, to craue time of repentance, to commend their saluation to Almighty God: and to be short, they begin to think of the amendment of their maners, and to haue better purposes. Then thinke with thy selfe what maner of minde men wil haue when they shal see heauen & earth, and all the elements to haue their peculiar and proper tempests; when the Sun shall strike a hozroz into mens hearts with his fearefoll darkenesse, and the Moone being turned into blood, shal terrifie them that behold it, and the Stars with their fals shall thzeaten (for they shall fall so thick, that the firmament shall seeme to be quite without light) & the ayre with continuall fierie Meteors shall seeme to burne, the sea shal swell excédingly, and the most high mountaines being shaken with earth-quakes, shall fall with excéding great noise.

60 Who then will take pleasure to eat: who will take delight in drinke: who will then haue any desire to sleepe: nay, who dare once then slumber, or take the least rest amidst so many tempests & stormes: Miserable and vnhappy sinners, ouer whose heads all these signes doe hang, & doe sore shew vnto them extreame calamity: Unhappy men, yea, thrice, foure times, ten times,



yea, a thousand times happy and blessed, whose conscience in that time will make them merry and glad?

16 Thus farre we haue considered the greatnesse of the last day, & the signes going befoze the same: now let vs cal to mind certaine things concerning the resurrection of the dead, and the comming of the Iudge.

17 Therfoze after those signes and wonders which shall goe befoze the day of the Lord, an Archangel shall come down from heauen, and with the fearefull sound of a Trumpet shall giue a signe to all that are dead, to rise agayne, and to come to Gods iudgement. This is that Trumpet, which Hierome thought that he euer heard sounding in his eares, whatsoener he were doing, and not without cause: for who can appeale from this citation: who can refuse this iudgement: who can pretend sicknesse, businesse, or any other excuse?

18 Then shall death be compelled to make surrender of all the spoiles in a moment, which he hath taken away from the world: and he shall be sent away into everlasting banishment beyond all lands, seas, and beyond the world, and the borders of all liuing things. For as S. Iohn sheweth in his Revelation, then shall the Sea yeld vp her dead

dead which it hath swallowed, and death and hell shall doe the like.

19 What a sight shall there be then when Sea and Land shall bring forth in all places so many bodies, so vnlike one to the other, so different, and so vnequal: And when as at one and the selfe same place, so many armies shall come together from all parts of the world: In that place, Adam the Father of the Nations of the earth (shall see all his posterity come together, & shall maruell. There we shall see Xerxes, Darius, Alexander, Cæsar, & other Monarchs of the world; but yet hauing other formes, other maners and other mindes then they had when they liued here. For, at the sound of the trumpet, Kings, and Nations, and all the world shall tremble, they shall strike their breasts, and mourne.

20 Moreover, although all men shall be restored vnto life: yet, neuerthelesse, there shall be great difference betwene those bodies, which shall be restored to holy men, and those which the wicked & vngodly shall receiue. For they shall be more shining then the Sun & shall be beautified with vnspeakeable brightnesse: but the others, most foule and ugly & more terrible then death it selfe.

21 What pleasure I pray you shall the blessed



blessed soules haue when they shalbe ioyned  
 again to their bodies, as to their most sweet  
 bzyethzen after so long banishment, neuer to  
 feare any moze a separation: what I beseech  
 you shall flesh feele, when it shall be raised  
 from dust, and shall see an vnwonted light:  
 And when the soule shall come vnto it, and  
 say; God saue thee my syster, & most sweet  
 spouse, the winter is now gone, the storme  
 is past away: arise my beloued, & come, the  
 Lord hath fulfilled our desire: thou hast bin  
 the companion of my trauels and labors,  
 thou hast for the Lords sake suffered with  
 me persecutions and iniuries, thou hast bin  
 with me in watchings, in fastings, & vnder  
 the crosse of repentance, thou hast liued with  
 a temperate and spare diet to feed the poore,  
 thou hast not exceeded in apparel, that thou  
 mightest cloath the naked: equity therefore  
 and reason requireth, that the things which  
 thou hast sown with me in teares, thou  
 shouldest also reap with me in ioy: and that  
 seeing thou hast been a companion with me  
 in my labors, thou shouldest also be partaker  
 with me of my pleasures, riches, and glozy.  
 Then shal the soule sweetly imbrace the bo-  
 dy, and the body ioyfully kisse the soule, and  
 they shalbe ioyned together with most hap-  
 py and indissoluable knots. And then with  
 how

how great ioy and gladnes shall they dwell together in one: For from thenceforth appetite shall not contend with will; nor sense with reason, but being ioyned together in one with the league of amitie, peace and concord, they shall enjoy the delights and ioyes of heauen everlastingly.

22 And contrariwise, with what anguish shall the soule of the sinner be tormented, when the soule, ill-fauoured, deformed and fearefull body is offered vnto him: With what words thinkest thou will they salute one another? O unhappie body wil the soule say! O the beginning & end of my calamities! thou hast brought me to these torments with thy intisements: and now I am come, not as it were into the house of rest; but, as it were into a prison, to be tormented. I am compelled to enter into thee againe against my will. Is this that flesh, for the which I haue committed so many fornications, so many wickednesses? for the which I haue so many times given my self to gluttony and carnall pleasures? Is this that face, which with so great care I haue kept from Sunburning? O unhappie palace, for thy sake I haue wearied my selfe by land & by seas. O unfortunate belly, how became I such a soule that I should worship thee for God: haue I  
lost



lost the kingdome of heauen, for this most abiect body, for this most foule sinck of all filthinesse, and haue purchased to my selfe enerlasting torments: O ye furies, O yee spirits of hell, why doe you stay, why feare yee me not in pieces: why do ye not bring me to nothing: These and such like words shall the soule utter against the flesh with exceeding rage & hatred; the which notwithstanding it liued so well when it was here vpon earth; that it worshipped the same for a Lady and God: and to fulfill the lustes thereof it feared not to violate and breake the Law and commandements of God.

23 And when all are risen againe, and are gathered together into the places which God hath appointed for this iudgement: then shall he appeare in the Clouds of heauen, with power and great Maiesty, whom God hath appointed to be the Judge of the quicke and dead. And he shall not come alone, but accompaigned with an innumerable multitude of heauenly Princes.

24 The feare which shall come by reason of that Maiesty shall be so great that the Prophet Iaias saith, They shall go into the holes of rocks, & into the caues of the earth, from before the face of the Lord, and from the glory of his Maiesty, when he shall arise  
to

to destroy the earth. And the Apostle Saint John addeth: I saw a great white Throne, & one that sat on it, from whose face fled away both the earth and heaven: For as when the flood of the Ocean swelleth, they are wont to tremble which dwell vpon the shore, and yet can take no harme: even so, when the Lord beginneth to poure forth his wrath and indignation vpon wicked men, the Saints also, and the Angels, and men which are in no perill, shall after a sort tremble and feare. If therefore the iust shall feare, and the pillars of heauen shall shake, what shall the wicked and vngodly do?

Apoc. 20.

25 And in very deed so sone as the Lord shall appeare, there shall be heard immediately a great cry & howling among the nations: for then (as the Lord himselfe sayth) shall all the kindreds of the earth mourne, and they shall see him whom they pearced, and they shall lament for him, as one mourneth for his Sonne, and be sorry for him, as one is sorry for his first borne. How many causes of weeping and howling, shall miserable and vnhappy men then haue? They shall wepe, because they shall see that their euils, & miseries are past all remedy. They shall weep, because they shall see that their repentance is too late, & vnprofitable. They shall

Mat. 24.  
Apoc. 1.  
Zach. 12.



shal weep, because they cannot appeal from Gods sentence, neither can sie the iudgement at hand: and it shall seeme a thing intollerable to be at the iudgement, & to heare the sentence of euerlasting condemnation. They shal weep because when they liued here on earth, they dispised those which fore-warned them. They shal weep because the pleasures which are gone as a shadow haue brought vpon them endles sorowes and torments. To be bziese (as men beset on euery side and brought into ineuitable straights, destitute of all counsell and hope) they shal weep because they shall see that they cannot preuaile any thing at all; neither with weeping, noz yet with scratching and fearing of themselves.

26 Neither will the Judge be moued by any meanes with these cryes and sorowes, but wil rather separate the weepers from those that reioyce: that is to say, the wicked from the godly, euen as a Shepheard deuiceth the Sheep from the Goats, and shall set the godly on his right hand, the wicked on his left.

27 And then he will begin to discusse the cause of euery one, and he will not forget any one offence. For, we shall see all things registred in perfect booke, by which  
booke

bookes all men shal be iudged. I saw (saith Saint Iohn) the dead both great and small stand before God, & the books were opened, and another booke was opened, which is the booke of life, & the dead were iudged of those things which were written in the bookes, according to their workes. So that all our workes are written in those everlasting bookes. Thou hast scarcely committed an adulterous thought, but the same wickednesse is written in Gods booke.

28 And not only Church-robbings and sacriledges, patricides, perjuries, and such like faults, but also impure thoughts & idle words, the neglecting of good works, or the same done to no good end, shall be brought unto iudgement. For so great is the excellencie and estimation of Christian integritie and puritie, that on one, or the very least vice that may be, is not permitted to Christian men.

29 The case thus standing; whereof I beseech you commeth it, that there is in vs so great loosenesse, so great carelesnesse, so great slouthfulnesse, and such securitie? Doe we not flatter our selues, when so great iudgement hangeth ouer our heads? Holy was the Prophet Dauid, a man after Gods owne heart, and yet he so feared this iudgement



iudgement that hee sayd: Enter not into iudgement with thy seruant, O Lord, for no man liuing shal be iustified in thy sight. **Holy** was the Apostle Paul, and yet he saith: I know nought by my selfe, and yet hereby I am not iustified, it is the Lord that iudgeth me: as if he should say, therefore I dare not pronounce my self iust, because he that iudgeth me is the Lord. For, such are the eyes of the Lord, that the stars are not cleane in his sight: and many times his eyes doe behold wickednes, where we see nothing but holinesse. Holy also was the friend of God, Iob, and yet he sayd, What shall I do when God ariseth to iudgement? and when he maketh inquisition, what answer shall I giue him? **Why** doth this man of God, so commended of Gods owne mouth, who was so iust and simple, that hee could say without lying, I was an eye to the Blind, and a foote to the Lame: and againe, my heart doth not reprocue me in all my life: why (I say) is a man of such singular innocencie so afraide of Gods iudgement? Namely, because hee knoweth that God hath no eyes of flesh, and that he iudgeth farre otherwise then Men doe.

30 Moreouer, when all mens causes are diligently discuffed & examined, the iudge  
will

will pronounce against the wicked, the irrevocable sentence of eternal damnation: depart from me ye cursed into everlasting fire, which is prepared for the devil and his Angels: A bitter word, which will make the eares of them that heare it to tingle. A sentence intollerable, which depriveth sinners of all good things, and bringeth them to all woe. The Lord sometime accursed the fig-tree, and immediately not onely the leaves, but also the body & roote were wholly withered: even so, that searefull curse of the last day shall be no lesse effectuell. For on whomsoever it falleth it shall so scorche them, and shall so make them destitute of Gods grace, that they shall never moze be able to doe, to speake, to thinke or to hope for any good thing.

31 Then therefore the wicked being striken with this Thundering sentence, will lift up their mouthes towards Hea-  
 ven, and spue forth their shamefull blasphemies against God the Judge: they will curse the day and the houre wherein they were borne, and their Parents which begate them, and the wombes which bare them, the ayre which gaue them breath, and the Earth which hath borne them: but they shall not be suffered any long time to speak  
 these



these things against the Judge.

32 For sodainely the spirit of the Lord shall ouerwhelme them, and shall with great violence cast them downe headlong into the deepe, as in Saint Iohns Revelation appeareth in these words: Then a mighty angell tooke vp a stone like a great Mil-stone, and cast it into the sea, saying, with such violence shall the Citie of *Babylon* be cast, & be found no more. And againe, Whosoeuer was not found written in the book of life, was cast into the lake of fire. And this Deep shall be shut vp with gates of Brasse, and with Iron Bars which cannot be broken with any force, nor cut in sonder with any Arts: and there they shall drinke of the Cup of the Lords wrath, and the smoake of their torments shall ascend world without end: and they shall not rest day nor night.

33 On the contrary part, the iust (being in the fruition of full blessednesse, and of euerlasting glory) shall haue in their mouths the prayes of the Lord, and giuing of thanks, and shall with singing and with mirth extoll the Name of their Lord, and God, with whom they shall raigne without end.

34 But although we heare of these things often; yet neuerthelesse, we are not awaked

awaked from the sleep of sin, before we be o-  
uerwhelmed with the night of death, & of  
darknesse. Why doe wee which haue this  
time, now looke for another time, which per-  
adventure wee shall neuer haue? Now is  
the accepted time, now is the day of saluati-  
on. There is nothing more profitable for a  
man, then to know his time: and therefore  
in our worldly businesse we obserue times  
and seasons; as a conuenient time to eare, a  
fit time to sowe, to plant, and such like. Yea  
the brute Beast by the instinct of Nature  
can make choise of his time for benefite.  
The Swallow when Winter approcheth  
prepareth himselfe to take his flight into a  
warmer Countrey. The Bee and the Ant  
in the time of Summer prepare their food  
against the Winter. And the Prophet Iere-  
mie saith, that the Storke knoweth his ap-  
pointed time. If brute beastes deuoid of  
reason haue this foresight to make choise of  
time for their good, and if man himselfe in  
a worldly regard can make choyce of a fit  
and due time to get earthly and transitory  
things, how much more prouident ought he  
to be for heavenly things, that to attaine  
these, he lose not his fittest time to attaine  
saluation.

35 The old world that liued in the daies

¶ 2

of



of Noah, knew not their time, & that was the cause they then perished with the floude. The cities of Sodome & Gomorrah knew not their time, and that brought fire and brimstone from heauen vpon their heads to their destruction. The foolish virgins knew not their time, and therefore when their Lord came, they (being altogether vnready) were shut of the Lords ioy.

Rom. 13.

39.  
1. Thes. 5.

Let vs then know the season, how it is time now that wee should awake out of sleep. Let vs watch and be sober: for they that sleep, sleep in the night, and they that are drunken, are drunken in the night: but let vs which are of the day, be sober, lest the darknesse come vpon vs, wherein we can neither walke nor worke.

Let vs alwayes haue befoze our eyes that day time, wherein wee shall appeare befoze God and his Angels, and befoze the whole world, to answer our cause: and either to receiue a Crowne of glory, or else perpetuall shame and confusion.

Let vs know that wee haue here a very short time limitted vnto vs, wherein wee must so endenour our selues, that for short and transitory things wee lose not that which is eternall.

It wee haue this consideration of that  
great

great day of the Lord, we shall not only be the moze secure in death, but also be the better pzeared to meeete with our Lord and Saviour, when he shall come to iudgement.



### CHAP. IIII.

¶ Concerning Hell, and the torments thereof.



There is nothing that the diuell laboureth moze, then to perswade men, that there is no Hell; that so the moze easily he may leade them thither, as it were blinde sold (by the way of sinnes) while they haue no feare of any punishment: even as theues are to be led with a baile before their faces, when they are going to the Gallowes: and as Ezechias was serued, whose eyes Nebuchadnezzar commanded to be put out when he was caried away captiue into Babylon.

2 But it may be shewed by many reasons



reasons and authorities, that there is a hell. For as a Princely magnificence requireth that a King hath a beautifull Palace, for to entertaine the best sort of men, and a Prison for the worst: even so the King of kings, and Lord of all glory and Principallities hath a pallace, wherein there are many Mansions (as our Saviour Christ in the Gospel testifieth) which is the kingdome of heauen: and he hath also a darke prison or dungeon, which is hell.

3 The Law of Nations requireth, that malefactors for their offences be dzen into exile for ever: even so God hath banish from his presence, the impenitent sinners into hell. For it is sayd of Diues, that he died and was caried into hell. And the Prophet saith; Hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and he that reioyceth among them shall descend into it. Also Saint Iohn saith: that the fearefull, & vnbelieuing, the murderers, the whoremongers, sorcerers, and Idolaters, and all lyers, shall haue their part in the Lake which burneth with fire and brimstone; which is the second death. And Christ Iesus saith, Feare him, which hath power to cast body and soule into hell,

Luke 16.

Esay. 5.

Apoc. 21.

4 But

4 But soasmuch as God hath not made Death, nor the kingdom of hell upon earth, we must vnderstand that the principal procurer of this Hell, is Sathan, the Prince of darknesse, who (being in his first creation a bright shining Lucifer, beautified as a precious stone, and more excellent then all the angels of Heauen in resplendent brightnes) through his pride against God, lost his light, glozy and beauty, and as he was worthy became a soule fiend, delected from heauen into this Elementall world, lower then all the Spheares, into the Fire, Ayre, Earth and Water.

Wisd. 1.

5 I saw (saith S. Iohn) a Star fall from heauen to the earth, and to him was giuen the Key of the bottomlesse pit. Further he saith, There was a battell in heauen, Michael and his Angels fought against the Dragon, & the Dragon fought and his Angels, but they preuailed not, neither was their place found any more in Heauen. And the great Dragon, that old serpent, called the diuel and sathan, was cast out, which deceiweth al the world: he was cast euen into the earth, and his Angels were cast out with him. And being thus delected, he now neuer ceaseth compassing the whole Earth: but in this circuit seeketh like a roaring Lyon whom

Apoc. 9.1.

Chap. 12.

Iob. 1.



1. Pet. 5.  
 Luke 22.  
 Apoc. 11.

he may deuoure. For the which cause, Saint Iohn pronounceth this wo, saying: Woe to the Inhabitants of the earth, and of the Sea: for the devil is come down vnto you, which hath great wrath, knowing that he hath but a short time,

¶ For albeit, the world seemeth to be the Parent, the bringer forth and nourisher of bodys: yet is it the prison of spirits, the exiling of soules, and a place of all wretchednesse and paines: For; as the world is a place of sinne and transgression, a Station of Pilgrimage and of woe, a habitation of wayling and of teares, of travell and of wearinesse, of fearefulnesse and of shame, of mouing and of changing, of passing, and of corruption, of insolence & of perturbation, of violence and oppression, of deceit, and of guile, and finally the day-stall of all wickednesse and abomination: so also by Gods Justice it is appointed the place and pit of punishment & everlasting torment, wherein the euill angels that rebelled with Lucifer, and the damned spirits of wicked men departed this life, haue endlesse paine without rest.

Ephes. 2.

¶ 7 And albeit the Apostle calleth Satan a Prince that ruleth in the ayre, yet is that rule so slave-like, & his power so weakened by

by the Almightye, that when the Lord intended to punish the sonnes of Adam, and to strike the earth with tempests of lightning and thunder; hee hereby also beateth Satan and the whole rabble of his hellish fiends, that in their furie and rage therewith they terrifie men by ugly shapes and apparitions, and by Gods permission, to murder man and beast, sometimes, doe ouerthrow buildings, and do fire and consume houses, leauing a most noysome and horrible stinke behind them of the hellish place from whence they come. For it is not the deuill, but the glorious God that maketh the thunder, and as testifieth Sirach: It is the sound of the Lords thunder that beateth the earth.

Iob. 1.

Psal. 29.

Eccle. 43.

8 Thus by Gods iust indgement he rangeth like a runna-gate in the Sphere of his hell vntill the day of doome, for which season he is let loose: and yet with such prohibition and restraint, that in his malice he can proceede no further, then shall seme fit to the mighty Iehoua, his Creatour: and then he shall receiue that punishment wherof S. Iude speaketh in these words; The angels which kept not their first estate, but left their owne habitation hee hath reserved in euerlasting chaines vnder darknes, vnto the iudgement of



2. Peter 3.

Rom. 8.

1. Cor. 7.

Exod. 10.

of the great day: At which time there shalbe a new heauen and a new earth, wherein shall dwell nothing but righteousness, when they are refined with the fire of Gods iustice: and then al the creatures of those new heauens, and new earth, shall be made perfect. For which perfection & restauration every creature waiteth, being now subiect to vanity: for the which they groane, that they may be deliuered from the bondage of corruption, into the glorious libertie of the Sonnes of God. For albeit the fashion & forme of this world goeth away (as saith the Apostle) yet their substance shall remaine, whether of the heauens themselves, or of the elements, or of men, all which shall abide for ever.

9 At this time of restauration, when all things shal become new, & when the dead are raised bp againe to life in their corporal bodies, then shall be prepared an out-set habitation, which shalbe a Chaos full of confusion, deuoyn of the first most excellent thing y God made, light: & in stead therof replenished with darknes, a thousand times worse then the palpable darknes of Egypts plague, wherein the burning & intollerable tormenting fire giueth no light, and where the freezing cold which causeth gnashing of teeth, mittigateth no thing at al the burning heat.

Iob. 10.

IO The holy Scripture, to inable the weake capacitie of man, to comprehend and vnderstand the exceeding horroz, and most fearefull tozment of this place, calles it a Bottomles pit, *Tophet*. a Dungeon, deep and large; the burning whereof is fire and brimstone. The Lake of the second death, which burneth with fire and brimstone. And in regard of the howling, roaring, & screeching in that place, it is compared to the balley of Hynnon, nere *Hierusalem*: where the idolatrous people, at the sacrificing of their children to the Idole Moloch, make a confused noyse of crying and howling, together with singing and sounding of Instruments; that the pittifull screeching of the children, tormented in that diuellish sacrifice, might not be heard. And for this cause Christ calleth Hell, Gehennon, which the Prophet David calleth the nethermost Hell.

II And albeit to men that measure all things by Philosophie and humane reason it may seeme absurd that Fire should afflict the soules of the reprobate departed, and the damned Spirits in Hell, sozomuch as the Agent is euer reputed moze noble then the Patient: but no corporall body is moze noble then the Spirit: and according to the minde of the Philosopher in his Booke of Generation,



Luke 16.

**Generation:** Those things only are agent and patent in themselves, which communicate in the same manner: yet in this point as also in many other things which leane only on Faith, & not on humane reason we must beleene it, because the word of God, so deliuereth it. For the soule of Diues in Hell, cryeth and shall cry for ever: I am tormented in this flame. Which is no Parable, but really acted.

This then is no imaginary fire, but a true corporal fire working really vpon body and soule: on the soule before the day of iudgement, and on both together in higher degree of torment after the day of Doome: not by a proper vertue & naturall action which the fire hath, but as the instrument of Gods iustice, not consuming, but afflicting, after a certaine manner of perpetuall detaining in the torment of reall punishment.

12 But is this place of Hell, so to be beholden only by Faith, that humane reason cannot conceine it to be such, as it is deliuered to be in the word of God? Yes, verily: & for this cause the conceit of Poets was not altogether idle and deuoid of reason, in saying, that Saturnus diuiding his kingdom among his sons, gaue the west part toward the lower Sea, to Pluto his yongest Son: the

the East part to Iupiter : and the Islands to Neptune of the Sea. And hereupon they sained that Iupiter was King and God of Heauen: Pluto of Hell: and Neptune of the Sea.

And to describe Hell, they could not be-thinke them of a more fit place in the earth to make a resemblance thereof, then a certaine territory in *Italy*, betwéene *Baie* and *Cuma*, where the *Cimmerij* inhabite: a place in very deed so enuironed with high Hills, that the Sunne from the first rising to the setting thereof, neuer shineth there, by reason of which continuall darkenesse, this Proverbe is vled.

*Cimmeris tenebris atrior :*

More black then the darkenes of *Cimmeria*. And here they place *Acherusia*; a dark Dungeon, or way to Hell. Out of which *Hercules* slew *Cerberus* the Dogge of Hell. Thus these Poeticall Fictions (grounded vpon earthly darknes, represent and set before vs, that inuisible darkenesse which no man euer living on earth hath séene, nor tongue is able sufficiently to expresse.

13 Geographers tell vs of the mountaine *Etna* in *Cicile*, at this day called *Gibello Monte*, on the toppe whereof is a barren ground mixt with Ashes, in the winter time couered

Pliny.



couered with Snow : the circuit of which Mountaine is twentie furlongs, and is ironed with a banke of ashes, of the height of a wall. In the middle of this mount, is also a round hil of the same colour & matter; wherein be two great holes called *Crateres*, out of which do rise sometimes sundry great flames of fire, some times horrible smoak, sometime are blown out burning stones in infinit numbers. Beside the visible sight of which fire, there is also heard within the ground terrible noyse and roaring.

14 What else can these searefull fiery flames, horrible smoake, burning stones, in such hideous manner blowne vp, and the terrible roaring within that Mountaine *Aetna* import but a certaine subterraneall part of Hell? As also it may be in like manner thought of the Marine Rocke of *Barry* in Glamorgan-shire in Wales: by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke as it were of a Smiths Forge; one while the blowing of Bellows; another while the sound of Hammers, beating on a Stethy or Anvile: the noise of knives made sharp on a whetstone: and the cracking of fire in a furnace: and such like, very strange and admirable to heare.

15 Nauigators report, that there is a sea in the boiages to the west Indies (called the *Burmudas*) which is a most hellish Sea, for thunder, lightning and stormes. Also they assure vs of an Island, which they call the Island of Diuels; for that to such as approach nere the same, there doe not onely appeare fearefull sights of Diuels and euill spirits, but also mightie Tempests with most terrible and continuall thunder and lightning: and the noyse of horrible cries, with screeching death so affright and amaze those that come ner that place, that they are glad with all might and maine to flye & speed them thence with all possible hast they can.

16 Cosmographers also informe vs of a certaine wonderfull whirle poole in the frozen sea, not far from the Land, towards the Islands of the Hibides: whereunto all the wanes of the Sea haue their course from far, which there conueying themselves into the secret receptacles of nature, are swallowed vp as it were into a bottomlesse pit: & if any ship chance to passe this way, it is puld and drawne with such violence of the wanes, that estimes without remedy, the force of the whirle poole deuoureth the same.

17 I doubt not, but there are some which ascribe all these things to naturall causes & workings,



workings, or else will account them no better then Fables: as they do all things else which concerne Religion. But yet let such men now know (as one day with woful experience they shall feele) that these & many more wonderful works of God in earth, and his wonders in the deep (beside his counsels & iudgments revealed in his word) do assure those which feare God, that there is a Hell.

18 Who is so ignorant that he doth not see & know, how in all things both naturall and supernaturall there is an opposition & a contrarietie? And therefore also a God, and a Deuil, a Heauen and a Hell. This Hell, in the day of Doome (as touching the paines and torments to be laid on the Deuil & his adhearents) shalbe therein so enlarged and redoubled, that the darknesse of *Cimmeria*, and all the darknes of the earth beside, the fire in the region that compasseth the earth, the fiery flames, Lightnings, thunder and tempests, the smoak, terrible noise & roaring in the Mountaine *Aetna*; the fearefull visions neere the Island of Deuils; the chilling cold, and frozen Ice in *Frigia Zona*, the indraughts and swallowing Gulles of waters, the whole barrennesse of the Earth with all bitternesse, stinch, and whatsoeuer else may offend the senses of damned men,

(the

(the punishments of sinne) shall be gathered together into one Chaos of confusion: whereunto Satan with his Legions of damned spirits, (which are now for a time let loose to remaine and converse in the fiery Region of the Ayre, in the hollow Caves and dungeons of the earth, and in the waters, & where it hath pleased God to appoint them) shall be plunged for ever and ever.

19 Therefore let Hell be where it hath pleased God in his secret counsell to place it, to men unknowne, whither in the North or in the South, vnder the frozen Zone, or vnder the burning Zone, or in a pit or gulf, that shall exceedingly participate of both, it maketh to vs no matter of exception. For, most true it is that Saint Gregory saith, *The wicked shall be cast into utter darknesse, that they may there gnash their teeth, which delighted here in nothing but gluttony.* For heat and burning commonly make men to weep: and cold causeth men to beate and gnash their teeth. In hell (saith he) there shalbe cold intollerable, fire vnquenchable, the worme immortall, stinke that cannot be endured, darknes palpable, the horrible scourges of diuels, and the fearefull sight of diuels.

20 Thus much then we learne hereby concerning hell, that it is a most fearefull &

¶

horrible

Greg. super illud,  
Mat.  
eijciuntur  
in tenebras.



horrible place, into the which the soules of all that liue vngodly in this present world & in vnbelæse, are caried after death, by the diuel and his angels: euen as contrariwise, the Soules of Gods childzen which liue in his feare and in Christian obedience in this world, are caried vp into Abrahams bosome, as was Lazarus, and are in the hands of God, where no torment can come néere them. For, as S. Gregory saith, *Inasmuch as the wicked haue in this life forsaken their Creator both in body and in minde, they shall in Hell fire be tormented both in body and in mind together.* And now that wée haue hitherto spoken at large concerning hell, it resteth that somewhat bee declared as touching the paines and torments that are now, & shall be for euer in the same: In the which albeit there is but one fire, yet (S. Gregory saith) *It doth not torment sinners after one manner.* For euery one shalbe punished according to the qualitie, and quantitie of his sinnes.

21 As in sin there are to be seene two turnings, namely a turning away from the chiefe & increate good or felicity, called *Summum bonum*, and a conuersion or turning to the lesser & created good, which be the things of this world: Euen so in the punishment which is answerable to that sinne there shal

be found two sorowes. The one which shall arise of the losse of everlasting blessednes, and the other, which shall arise of the paine and torments which shall be brought vpon the body & soule. Both with sorowes and torments, the schoole men call the paine of losse, and the paine of sence.

22 But first of all we will speake of the losse of felicity which is the greater punishment. There cannot be imagined or deuised any paine or punishment so grienous, which is comparable to the losse of felicity: for if to liue in exile & banishment in a close Prison, from our dear friends in this world, it may seeme a punishment, how greatly will that separation from God torment vs! whose onely sight is so great happines that suddenly it maketh a man blessed & happy.

23 It was to the Citizens of Rome a great punishment, & almost the greatest of all other, when for some great offences they were compelled to forsake the Citie & company of Citizens, and to dwell in certaine desart Islands, among the Barbarians: Wherefore Marcus Tullius, when he was brought againe from banishment, (as if he had entred into a new world, & had gotten heauen for earth) said, as a mā amazed, how beautiful is *Italy*! how faire are the regions



thereof! What goodly fields! What pleasant Fruites! What famous Citties! How great humanitie of Citizens! What an excellent Common wealth! And so forth. How great grieve and sorrow then shall they seele which are absent from the Palaces of Heauen: From the common-weale of Saints: From those most happy Regions where Peace, charitie, tranquillity and ioy raig-  
neth; where the voyce of praise and reioy-  
cing, and continuall Alleluiah is sung: And finally to be absent from that most pure light, which maketh the beholders ioyfull and happy: and when they shall be compelled to dwell soeuer in most filthy Prisons, and as it were in a sinke of all filthinesse, where there shall be no order, but continuall horroz: where there shall be no voyce but of such as mourne, & blasphem: where there shall be heard no sound, but of beating rods and of whips: and with a rabble of all sorts of Duels, both barbarous and cruell, and also in the company and fellowship of most wicked men.

24 Then shall their eyes be opened, then shall the baile be taken away from before their face, then shall they see with exceeding sorrow, that betwene the everlasting Felicitie & these fraile & transitory things there  
is

is incomparable difference, when they shal behold most evidently that they haue lost the ioyes not to be told & perminent for euer, for shadowes and dreames.

25 Here shal be so great sorrow, that although the damned doe know that all access vnto euermlasting blessednes is shut vp from them, and that there is a most great Chaos, & vniuersall confusion set between them & the place of the elect and blessed, yet being compelled with a certaine naturall desire they shal not refraine themselves from these cries: Lord, Lord, open to vs; Lord, Lord, open to vs.

26 Hell therfore is an intollerable thing: and the paine thereof most horrible: & yet if it were a thousand times bigger, it is not comparable to the seperation from the honour of that blessed glory in the Kingdome of heauen, & to the hatred of Christ, when hee shal say, I know you not: and to this reproach and checke; When I was hungry and thirsty yee gave me no meate nor drinke, &c. For we shal more easily endure a thousand thunder-claps, then to haue his most meeke and louing countenance turned away from vs.

27 Moreover, the losse of this Felicitie bringeth with it selfe the losse of all good things

O Lord  
open our  
hearts, and  
giue vs  
grace to  
seeke thee  
while thou  
art to be  
found.

Math. 25.



things. For, the eyes of the damned shall see no comely shape or forme: their eares shall heare no manner of Harmonie: their taste shall haue no sweet or saourie thing to delight it: their feeling shall haue no soft thing to serue it: and their smelling shall haue no fragrant saours to refresh and comfort it. For, they which shall be once shut out from the company of God, are at one instant drowned in the Ocean of all calamities and miseries, without hope of deliuerance. Let vs then deeply weigh & consider, how great a matter it is to lose Felicitie.

28 Now let vs come to intreat of that torment, which is therefore called the paine of sense by the schoolmen, because it is aswel layed vpon the outward senses of the body, as vpon the inward faculties of the minde. And that we may first deale with the torment of the inward sense, ye shall obserue, that there are foure faculties of the Soule which shall be vexed in hell with wonderfull torments. The first is, that which the Græcians call Phantasia, & we Cogitation. The second is Memory. The third is Understanding. And the last Will.

Cogitation.  
on.

29 Cogitation therefore, shall be most vehemently vexed with the feeling of those torments into the which both the body and the

the minde shall be cast. For, if now some great griefe do so possesse our Cogitation, that a man cannot, would he neuer so faine but thinke of that griefe, what will the torments of hell doe in the minds of the damned, which shall be greater, without all comparison. Therfore Cogitation shall increase the griefe & sorowes, and those sorowes shall whet and stir vp Cogitation, and they both shall so feed one another, that they shall leaue no place of rest, neither in the minde, nor in the body of the damned. These therefore shall be the contemplations of those men, who when they might in this life fruitfully haue thought vpon those things, would not; and they which disdaind here to vse these most profitable meditations, as a bridle of their lusts, shall in that time suffer them, as most cruell torments.

Holy Meditations  
are as a  
bridle to  
lust.

30 Furthermore, the Demorie shall be no small crosse to the minds of the damned, when they shall begin to call to mind their former delights, & the pleasures past, for the which they are now come vnto those torments. For then so late shall they perceiue, with what bitter sauce they were seasoned, which in time past seemed so sweet vnto them. But they shall much more vehemently be tormented, when they shall compare

Memory.



the bzenitie of the pleasures past, with the eternitie of the present sorowes. For, what Mathematician so skilfull can be found out, which can declare to vs how much greater that euerlasting time shall be, then the time of these transitoꝝ pleasures? How shall they then groane and mourne, and what great deepe sighes shall they fetch, when they shall find by experience that their pleasures were most momentanie, and that they are gone as a dreame and shadow, and that their sorowes shall haue no end?

Vnder-  
standing.

31 But the vnderstanding, as it is a faculty moze excellent & perspicuous, so shall it be tormented with a moze intollerable crosse. In this faculty shall the worme be which the Scriptures so often times threaten to sinners, where it is said, that their worme dyeth not, and the fire shall not be quenched. For as the worme hath his originall from the wood, & yet doth it continually eat and consume the wood, wherof it cometh: euen so this worme springeth from sin, and holdeth a perpetual warre with sin, and is nothing else but a continuall repentance & sorow, full of rage and desperation, which they haue by reason of their sinnes, when they see & feele that for them they haue lost the kingdome of heauen, and haue incurred

curred those vnſpeakeable torments. This  
woꝛme of the damned, reſteth neither day  
noꝛ night: but biteth & gnaweth continual-  
ly, & ſeareth vpon the bowels of thoſe miſera-  
ble men, alwayes bringing to their remem-  
brance the notable opportunitie which they  
had here in earth, not onely with very ſmall  
labour to haue eſcaped thoſe puniſhments,  
but alſo without money, oꝛ money-worth,  
to haue gotten the kingdome of Heauen.  
Therefore they ſhall euermore contend with  
themſelues, and ſay; **O** miſerable men that  
we be! to whom the kingdome of heauen  
was ſometimes offered freely to receiue and  
poſſeſſe, the which the Preachers of Gods  
woꝛd did humbly & louingly beſeech vs to  
imbrace, and we reſuſed. If we had truly  
repented vs of our ſins, all had been ſorgot-  
ten. How ſmall a thing had it been to haue  
repented? If we had craued mercy, we had  
eaſily obtained it: if we had called for help  
and grace faithfully, it had been at hand: if  
we had given but a Cup of cold water for  
the Leꝛoſes ſake, we had not bene unrewar-  
ded. But now we faſt continually, & ſhalbe  
tormented, we ſhal be afflicted, & ſhal reape  
no Fruit thereof. **O** that golden time miſ-  
ſpent! How is it now gone, and neuer ſhal  
returne againe: **Who** bereaued vs of our  
cares?



cares? **Who** shut our eyes? **Who** stoppt our eares? **Who** so bewitched vs that we neuer thought vpon these punishments, that we neuer had regard to these times, that we neuer foresaw this miserie, & that we hearkned not vnto them which forewarned vs?

Will.

32 And if the vnderstanding shall see these things, what shall we then say of the **Will**, which is the chief and p<sup>r</sup>incipal cause of sins? The **Will** therefore, shall be ever more tormented with a certain outragious enuy, which it shall conceine of the honour and glo<sup>r</sup>y of Almighty God, and of all the Saints in heauen, according as it is set down in the **Psalmes**, the vngodly shall see it, & it shall grieue him, he shall gnash with his teeth, and consume away: the desire of the vngodly shall perish. Also in the **Wills** of these sinners, there shall be toynded with enuy an extreame hatred against God from whence shall arise horrible curses & blasphemies, which shall neuer cease in their mouths For when they shall perceiue that there is no hope any more to recouer their saluati-  
on, & shall also be assured that they shall at no time come into the fauour of God, and that their torments shall neuer haue end: And further, when they shall see that it is God himselfe which keepeth them, as it were fast bound

**Psal.** 112.

Heare and  
tremble O  
ye Wicked  
& profane

bound with chaines in these perpetual torments: and that it is hee which doth from an high cast downe vpon them thundering tempests: & with his omnipotent breath doth kindle those Furnaces of hell fire: then they wil rage, & foame like mad Dogs, and will neuer cease from barking, from blasphemies and cursed speaking. They will curse him because he created them, and adiodged them to death, and yet dying are neuer dead. They will curse his punishments, because he tormenteth them so vehemently. They will curse his benignitie, because it is now turned into severitie. They will curse his crosse, and his blood shed vpon the same, because it hath bene profitable to so many, and nothing availeable vnto them.

33 To conclude, they will curse all the Saints and angels of heauen, because they shall see them in ioy & felicity, & themselves in everlasting misery. This shall be their perpetuall symphonie and Melodie: these their evening and morning songs: these their Psalmes & Hymnes which they shall sing in these dolefull Temples of diuels, where they shall haue fire & brimstone, in stead of frankincense, and the noyse of stripes with whips and maules which shall enforce weeping, howling, & gnashing of teeth, in stead of

From wicked blasphemies  
good Lord  
deliuer vs.



of Organs, Trumpets, Cornets & Harps.

34 Thus farre concerning the sorrow which ariseth of the losse of the chiefe felicitie, and which the inward faculties of the minde do suffer, which haue been shewed to be the greatest, and vnspeakeable. Now also we will shew that to be an exceeding sorrow, which the very torments shall worke in the externall senses of men.

35 Therefore, as the reward of the blessed is not some certaine particular goodnes, seuered and diuided from other good things, but a certaine common and generall good or felicitie, wherein all good things, all delights and pleasures are contained: So the pain and torment of the damned is not one kind of sorrow (as of the head, of the eyes, of the teeth, of the reines, & so forth) but it is a certaine generall punishment, which comprehendeth all the sorrows of all the members and senses together.

36 If the sorrow and paine of a woman trauieling in childbirth be so great, & so generall that it inuadeth euery part, what shall become of them, vpon whom al manner of sorrows shall come: If a man cannot indure a little fire in one part of his body (as on his little finger) but one houre, how intollerable shall the paine of the damned be when

when they shall wholly burne within and without, Which of you (saith the Prophet Isaias) can dwel with burning fire? And yet our fire here is but a picture and shadow of that vnquenchable fire there in hell, where one drop of cold water wil be moze worth, then all the Jewels of the World, though onely to coole the tongue.

37 All the senses of the body shalbe here tormented: and that not with heate onely, but also with extreame and most fréezing cold: as Gregory affirmeth in these words; *In hell is intollerable cold, vnquenchable heate, an immortall worme, a stink not to be endured, a scourge euer striking, darknesse palpable, a fearefull vison of Devils, confusion of sins, and a desperation of all good things.*

38 This endlesse milerie shall inforce thee to howle and cry, Cursed be the day wherein I was bozne, and let not the day wherein my mother bare mee be blessed. Cursed be the man that shewed my father, saying: A man-child is bozne vnto thee, and comforted him. Cursed be he that he slew me not euen from the wombe, or that my mother might haue bene my grave, or her wombe a perpetuall conception. How is it that I came forth of the Wombe to see labour, paine, and sorrow, that my dayes should



should be consumed with shame :

39 Th:ee things among many other torments shall inforce the wicked to blaspheme and curse: first, that befoze the day of Doome, they daily see the downfall of those into hell, of whose damnation they themselves haue bene the authoꝝ. And soꝛ this cause Diues in hell praised Abraham to send Lazarus to his fathers house, to soꝛwarne his bzethzen, that they might not come into that place of torment.

40 Secondly, because in hell the waters which they could with might serue soꝛ their refreshing, shall be like to burning Pitch, which shall neuer be quenched; the smoake whereof shall ascend soꝛ euer.

41 Thirdly, because they shall be gathered together as the Prisoners in the pit, & faggotted vp in a band like a bundle of sticks soꝛ the fire. Foꝛ as heauen is, (as touching the many mansions whereof Christ speaketh) in it selfe infinit, answering the essence, maiestie and power of God, being placed aboue al Orbes & Spheres, & far beyond all circle & compasse of mans capacity : euen so Hell is limited in a small Orbe, capable of no moze then the damned, and the Instruments of their torments, which cannot be very spacious, in regard the whole earth is  
much

much lesse than the circumference of the sun. The straitnes of which place shal bring to y huge heapes of the damned packt vp therin increase of tozment, with palpable darknes.

42 Now if this bell were but a tempozal paine (as Origen thought) then hope would cheare the tozmented sinner: but the tozments are external, & the tozmented quite destitute of hope. The worme of conscience is there for ever without solace, & gnashing of teeth shalbe continually without gladnes. Thus the tozments of the damned shal continue so many *Wozlds*, as there be stars in the firmament, as there be graines of Sand by the Sea-shore, and as there be drops of water found in the sea. And when these *Wozlds* are ended, the paines & tozments shal not cease, but begin afresh: & thus this wheele shal turne round without end.

43 For, when the motion of the *Primum Mobile*, and of the heauens shal cease, then shal time also cease. Now in this world, ther is a time past, now there is a time pzeent, and a time to come: but then there shalbe no time past, noz any time to come; no weeke, no month, no yeare, noz any variation of time. It shal be as the day wherof the *Prophet* speaketh, which shalbe neither day noz night. This shal be a very long day, for  
it



it shall be for ever and ever. For one day is with the Lord as a thousand yeares, and a thousand yeares, but as one day of darknesse and of blacknesse.

44 What man considering these things will endure these hellish torments everlastingly to enjoy for a little while the vaine pleasures of the flesh? Although a man by living in sin, might procure unto himselfe the wisdom of Salomon, the strength of Sampson, the beauty of Absalon and Susanna, the riches of Croesus, the power of Augustus, and the yeares of Methuselah: what would all these profit at last, if after a while being in death, thou canst neither deliver thy body from the wormes, nor thy soule from hell fire? And as our Saviour Christ saith, what doth it profit a man to win all the world and loose his owne soule? If thou often meditate these things, thou shalt both leade a good and holy life, and after a while, make a blessed and happy end of thy Pilgrimage.

## C H A P. V.

¶ Concerning the small number  
of them that shall be  
saued.



Strive to enter in at the narrow gate: for many, I say vnto you, will seeke to enter in, and shall not be able. *Luke 13.* With what purpose and meaning hath the Lord uttered this sentence: Merely to no other end (as may be gathered by the words going before) then to shew, that they are few in number which are saued, and many which perish.

2 For there are some which had propounded this question to the Lord, saying, Lord are there few that be saued? To the which question the Lord answered so wisely, that by his answer he taught that they were but few which should be saued, and  
also



also rendzeth a reason why they were but few: Strine(saith he) to enter in at the strait gate, for many, I say vnto you, will strine to enter, and shall not be able: the which is all one, as if he had moze plainely said, they are but few which shall be saued: and that for no other cause, but for that the gate of life and saluation is strait and narrow.

3 This thing the Lord seeth about to print in our mindes, when as hee so oftentimes repeateth, many are called, but few are chosen: And when he cried againe, Wide and broad is the way which leadeth to perdition, and many there be which enter thereat: but narrow and strait is the way which leadeth vnto life, and few there be which finde it.

4 This thing Isaias setteth befoze our eyes, by a very plaine, & yet fearesfull similitude; for thus he speaketh, Surely thus shal it be in the midst of the earth among the people, as the shaking of an Oliue tree, and as the Grapes when the vintage is ended. Isaias, Chap. 94. 13. These shall lift vp their voice, and shal sing praises, when the Lord is glorious & magnificent: that is to say, how seldome do Oliues hang vpon the tree after they were shaken: how seldome are grapes found vpon the Vines after the vintage:   
even

euē so few shalbe saued out of the number of men. Who wil not tremble? who wil not forget his sport and mirth, and delights, if he begin to thinke vpon this thing?

5 Againe, in Esdras it is said, The most high made this World for many, but the world to come for few: The earth yeeldeth great store of Clay to make Pots, but little gold: So it is with the worke of this world, there be many created, but few shall be saued. We see hereby that euē in naturall things, those that be most excellent, are most rare; much clay, but little gold: great plenty of common Stones, but of p̄cious Stones very few: vnprofitable Herbs spring euery where, but wholesome and medicinable Herbs are moze geason. 2. Esd. 8. 1.

6 How many millions of Infidels, Barbarians, Turkes & Iewes, which remaine in the darknes of their owne ignorance, are damned? And among Christians so many as hold not their profession truly, or otherwise are euill liners therein? Also before the comming of Christ, all the world went the broad way to damnation, for many thousand yeres together, excepting a few Iewes which were a peculiar people vnto God, and yet amongst them also, it seemeth the greater part were not saued.



7 If this be so, that God damneth so many thousand for one that he saueth; how is it true that his mercy is aboue al his works, and doth surmount his iudgements? For, if the number of the damned, doe so much exceed the number that are saued, it may seem that the worke of Justice doth exceede the worke of mercy.

8 To this Obiection it may thus be answered: First, that mercy may be said to exceed his iustice, for that our whole saluation is of his mercy, and our damnation of our selues, as from the first and principall cause thereof. Thy perdition is onely from thy selfe (O Israel) and thine assistance to doe good is onely from me.

9 Secondly, in that he desireth that all men might be saued. Whereby it appeareth, that he offereth his mercy to all willingly and freely; and is constrained to execute his iustice by our obstinate behaviour onely. Matth. 23. 37.

10 Thirdly, in that he bleth many means to saue the damned in this life. First by calling them & assisting them sometimes with his grace to do good, by mouing them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises, and examples of others:

others: thirdly, by aduersities: fourthly, by prosperities: fifthly, by giuing space to repent: lastly, by threatnings. This must needs make the very damned confesse in hel that his Judgements are nothing comparable with the greatnesse of his Mercies.

I I But to returne to our purpose: seeing they are so few that shal be saued, if they be compared with those which shal perish; Isaias saith full truly, these shal lift vp their voice they shal shout for the magnificence of the Lord: that is to say, when (the kingdome of antichrist being finished) Christ shal come in the clouds of heauen with power & maiesty: when he hath cast innumerable multitudes of the wicked into hel fire: when he hath iudged all blasphemers, all fornicators, all drunkards, & vncleane persons to externall torments, and when he hath tumbled downe headlong all proud persons, then those few which are left shal lift vp their voyces, and shal break forth into the praises of the Lord.

I 2 Now, let men which are louers of themselves, eat, and drinke, play, laugh, lye in securitie, & giue themselves to delights, and they shal see what will come vpon them some after. Verily, if they be but a few that be saued, these are not like to be in the number; but are rather to be reckoned among



those which play vpon the Cymbal & Harp; living in prosperitie and pleasure all their dayes, at last descend into their graues.

13 Thus haue we the meaning and purpose of our Saviour Christ in the former sentence; now we will begin briedly to expound the same.

14 Striue (saith he) to enter by the strait gate. One moued the question, but the Lord maketh answere not to one onely, but to many: Striue ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of question.

15 But what is that strait gate by which we are commanded to enter? Surely no other thing then Christ himself. For, in another place he saith plainely, I am the doore, by me if any man enter, he shall be safe. And againe, I am the way, the truth, and the life.

16 After what manner then doe men enter by Christ: Two things are required for this entrance by Christ into heauen: The one is, on the behalfe of Christ: the other is on our behalfe. That which is required on Christs part is, that he open the gate, for he hath the key of David, and openeth, and no man can shut, & he shutteth, and no man openeth: & this is done long since. For Christ then

Iohn 10.

9.

Iohn. 10.

6.

Apoc. 3.7.

then opened to vs the gate of enerlasting life, when liuing here vpon earth he was obedient to his father, humbling himselfe to the death, the most shamefull death of the Crosse. For, as the disobedience and pride of the first Adam did shut vp the gate of the Kingdome of Heauen: so the obedience of the second Adam, and his humilitie, opened the same againe. Therefore that which is required on the part of Christ is already done: so the gate standeth wide open, and shall so stand vnto the end of the world.

17 But on our part this is required, that wee strine and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And we enter when we vse & receiue those meanes to obtaine saluation which Christ appointed: namely, faith and repentance. For this was the first sermon he preached; Repent, and beleue the Gospel. Those two do worke hope, charitie, humility, chastity, patience, &c. But because these things are hard to the carnal man and vnregenerate, therefore the gate of saluation is called the strait gate.

18 But some man peraduenture wil say, if the law of the Lord be a strait way or gate why doeth the same Lord in another place affirme that his yoke is sweet & his burden

Gal. 5.22.  
Faith com-  
meth by  
hearing  
the word  
preached.



Mat. 11.

30.

Rom. 8.

18.

light? How doe these things agree? Strive you to enter by the strait gate, and, My yoke is sweet, and my burthen light. The knot may be vndone many waies: S. Chrysostome expounding the seventh Chapter of S. Matthewes Gospel, affirmeth that the Law of the Lord in it selfe is grievous hard, but yet also that it is light & sweet if the rewards to come, and the torments to come be considered. For, the sufferings of this life, are nothing in comparison of the glory that shall be shewed vpon vs.

19 If the sicke man for the loue of his health, is very willing to drinke most bitter potions: If the husbandman, in hope of the haruest to come, setteth light by the scorching heat of summer, & the pinching cold of winter: If the Marchant seareth not the danger of ship-wrack, nor the lying in wait of Pirats when he aduentureth for gold: If the Souldier for vaine glory, & a shadow of honour, thinketh the burthen of his Armour light, and is contented to vndergoe hunger, thirst, watchings, labours, wounds, perils, & death it selfe: how can it be but that those things which God commendeth, must be easie & light to a Christian man: especially if he consider that great & sempiternal glory which God promiseth to his Souldiers.

20 The holy Apostle writing to the Ephesians, doth not without cause say that he prayeth with so great carefulnesse that the God of glory, would vouchsafe to giue them the spirit of wisdom, and illumined eyes of the heart, that they may know what is the hope of his calling, & what is the riches of his glory, and of his inheritance in the Saints. For he knew that the greatnesse of the heavenly reward was such that the only consideration thereof was able to make all grievous and bitter things sweet and light. These cogitations (saith S. Cyprian) what persecution, what torment can overcome: The minde which is settled vpon religious Meditations, standeth firme & stable: and the same minde standeth immovable against all the terrores of the deuill, and threatnings of the world, being confirmed by a stedfast faith of the things to come.

21 The punishments also and torments which are to come, are so continuall and grienous, that to escape them, all the labors that we suffer here in earth, are not to be accounted labours.

22 But yet let vs see another answer to the former question. The way of the Lord in the beginning is very strait, but by little and little it is enlarged. In the beginning it

Eph. i. 18.

Cyprian de-  
exhort.  
Martyrij.



it seemeth hard & bitter: but by vse it groweth easie, by little and little: and by custome it is made light and sweet.

23 Hereupon Saint Bernard saith, *The Commandements of God, at the first seeme importable, afterward, not so heavy; then, not heavy at all; and in the end they delight. To this agreeth the saying of S. Hierome, Vertues are hard to him that first taketh them in hand, easie to him that profiteth in them, and sweet to him that exerciseth them. And S. Augustine saith, The paths of Equity, when a man first entereth into them, are straits and narrow: but when hee hath gone forward in them a time, they seeme spacious and broad.*

Pro.4.18:

*Also Salomon in his Proverbs saith, I haue taught thee in the way of Wisdome, and led thee in the pathes of righteousness: wherein when thou goest thy gate shall not be strait, and when thou runnest thou shalt not fall. That to say, befoze thou entrest, thou shalt be discouraged, but when thou art entred, thou shalt feele little difficultie, or none at all.*

24 Homer, the prince of Graeke Poets, a Heathen man (but yet wise) writeth, that when Vlisses should passe by those places where Circe, a famous woman in enchantments (wherby she turned men into beasts)

dwell,

dwelt, carryed with him a certaine hearbe, by the force whereof, he fortified himselfe against her power: the roots of the which are most foule and stinking, but the flowers most faire, & white as Milke. The purpose of Homer is hereby to shew, that wise men (whom he describeth in the person of Vlysses) are wont to guard & fortifie themselves with vertue, which is stronger then any armour of p<sup>r</sup>owse; lest being vanquished with diuers desires & lustes, they be transformed and made like vnto brute beasts: & that vertue is like to the said herb, which hath black roots, and white flowers, for that the beginnings of vertue are hard and vnpleasant, but the fruit thereof most sweet and good.

25 Moreover, experience and daily vse p<sup>r</sup>oueth this. For there are many to whom if we should say thus, this must be your life hereafter: Ye shall abstaine from pastimes and pleasures: y<sup>e</sup> shall seldome walke abroad out of your houses: ye shall not hunt after feastes and banquets: ye shall not vse wanton daliance with women: but, ye shall follow your vocation at home, wherein ye shall be conversant: and hereunto ye shall ioyne prayer, reading, & godly meditation. To this they would answer, we can in no wise performe this without God should worke



woꝛke a great miracle in vs, this is no hu<sup>m</sup>ane life, but a life foꝛ Angels.

26 But if these men would begin to enter the kingdome of heauen, and as it were with a strong hand, to resist their euill customs, to exercise themselves in good woꝛks, and willingly to vse those remedies, which help to root out sin & wickednes (as, often prayer and fasting, the receiuing of the blessed Sacrament of the body and blood of Christ, the diligent reading of the scriptures and other good bookes, the company and fellowship of good men) who doubteth, but that vpon these religious exercises, there will follow such good successe, that the way of the Lord shall be opened vnto them moze and moze: and that in a short time they shall see themselves in the place with exceeding ioy of minde, whereunto afoze they thought they should neuer come: and thus they shall not onely without laboꝛ and paine, but also with delight and pleasure abstaine from sin and wickednes, & liue a holy & blessed life.

27 Foꝛ the Philosopher (though an Ethnicke) saw this plainly, and so taught, that it is a pleasure to a vertuous man to liue vertuously. And Salomon expꝛesseth the same thing in other woꝛds: The righteous man reioyceth to deale righteously.

28 **P**oorener, this question may be answered another way, if we say with Theophilaet, that Christ is a strait gate, and narrow way, so called, not so much because hee so is, but because he seemeth so to the louers of the world, to wealthy & rich men. For, in very deed if men were humble, if they would lay aside many vnprofitable burthens, and put off the garment of the flesh, they would (peraduenture find no straitnes in the way and gate of the Lord : whereas now they think vpon nothing but how they may rise continually, how they may waxe fat in body, swell in minde, how they may extend & enlarge their possessions, how they may abound and flow in wealth : neither doe they cease at any time to lade themselves with the heauie burthens of the cares of this life. And what marvell then, if to such men the gate of the heauenly kingdome seeme to be strait and narrow ?

29 It seemed not a hard and strait way to the Apostles of our Lord : it seemed not so to them which succéded them in profession, who forsooke all that they possessed & would needs follow poore Christ in pouertie. For, it cannot be expessed in words how ample and large the way of the Lord shall be made vnto all them which can set their heart



heart vpon heauen, contemne earthly vanities, with great feruency of minde to cleane wholy vnto God, and which can cut off the desires of vnprofitable things.

30 Last of all, this may be added also for the explication of our question, that the law and Commandements of God are a strait way and gate if they be considered by themselves and alone. But if the grace and help of God be ioyned vnto them, they ought not to be called a strait gate, but a sweet yoke and a light burthen.

31 For this is the difference betwene the law and the Gospel. The Law commanded that we should be holy, but it gave no grace by which men are sanctified: It commanded vs to fight against the deuill: but it gave not vnto vs necessary armour and weapons to fight: It commanded vs of carnall, to become spirituall, but it gave not the holy Ghost, by which we might be spirituall: It commanded vs to go forward towards heauen: but giueth not vnto vs Ladders and steps by which we may ascend into heauen.

23 Therefore the Law was a yoke, but not a sweet yoke: It was a burthen, but not a light one. But the Gospel commanding the self same things, giueth helpe & strength that

that they may not onely be done, but also that they may be easily done.

33 **W**heresoe the Gospel is a yoke, but sweet: it is a burthen, but light. It is also a strait and a broad way: it is a sharpe and pleasant way. Let vs heare the words of the Prophet, saying: Because of the words of thy mouth, I haue kept hard waies. Behold a yoke & a burthen, a strait and a narrow way. Let vs heare the same Prophet again: In the way of thy commandements I haue had as great delight, as in all manner of riches. Againe, I haue run the way of thy commandement, when thou hast set my heart at libertie. Behold, a help of grace. Psal. 119.

34 **F**or then the way is enlarged, and the course easily finished, when the heart is made spacious and wide with the fire of loue. What is the cause that all the Saints did so great and wonderfull workes, and we so small, and the same not without the compulsion of the law, many times: surely there is no other cause but this: they were seruent, & we are cold. Finally, they which complaine of the straitnesse of the Lords wayes, seeme to me not to haue knowne as yet what the Gospel signifieth. For, what doth the Gospel signifie? What, grace: what the Law of loue: What the holy Ghost? What



**What Christ: What Jesus? And what a deliuerer? But a deliuerance, but libertie, and charitie, but swéetnesse, and facilitie.**

**35 What this gate is, whereof the Lord speaketh, why it is called strait: we haue hitherto shewed: these words are to be considered, Because many I say vnto you, shall seeke to enter in and cannot.**

**36 There are three sorts of men, which shal seeke to enter in, and yet notwithstanding cannot: and there is also a fourth kind, which do not so much as seeke to enter in.**

**37 There are some therefore, which seeke to enter into the kingdome of heauen, but they doe not therefore enter, because they doe not seeke to passe and enter by the strait gate, but by the broad way. And of this sort are the Mahometans, the Jewes, Heretikes, Papists, Sectaries, and al Infidels. The Mahometans seeke to enter, and to be saued, but therefore they enter not and cannot be saued, because they enter not by the strait gate, Christ: but by the broad gate, Mahomet. For when Mahomet saw the straitnes of Christian religion, hee opened a certaine other gate, broad and wide, which leadeth the direct way vnto hell.**

**38 Behold and see what a wide gate Mahomet hath set open, hee hath taught nothing**

nothing to be beleued which excēdeth mans vnderstanding; no Trinitie, no Incarnation; no death or Resurrection of the Son of God. Also he hath taught to hope for nothing which the eye seeth not, nor the eare heareth not: but founts of milke, honny, and wine, fulnesse of venerie, and fulfilling of lusts, multitude of seruants, continuall sports & banquets; these hee would haue to be the felicitie of the blessed.

39 The Papists also set open a very wide gate, when they teach men to merit heauen by workes, to purchase vnto themselves with money pardon for their sinnes past and to come, to redēme their soules out of purgatory fire, by purchasing infinite Masses & Dirges with money, to be sung after their death: to haue absolution of their sins, by confession to a Priest, with diuers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manner all heretikes, and schismatikes, which cannot endure & abide the straits of this gate, doe open euery one to himselfe a proper gate: The Family of loue, haue a peculiar gate: the Anabaptists and Libertines, a wide gate: & the Brownists, and Barrowists at this time, a fantastick



fantasticall gate, which seeke an equalitie of States and Persons, a common participation of other mens portions, a sacriligious spoile of the Lords treasure and Sanctuarie, with Athalia: whereby they open the broad way of disorder and confusion, and a libertie to all sin and wickednesse: and yet by these gates which stand so wide open, a great multitude of men doe daily enter.

41 All which the Lord calleth backe with these words: strue ye to enter in at the strait gate, for many (I say vnto you) haue sought to enter (namely, into life) and cannot: because they enter not in by the strait gate, which onely leadeth vnto life.

42 Let not the largenes of the gate moue you. What doth it profit to enter easily, and not by the strait, if ye enter into hel? Nay rather, if ye be wise, suspect & stand in feare of the broadnes of the gate, & of the facilitie of faith. Strait is the gate, and narrow is the way which leadeth vnto life. And that is true Christian faith which for the deepe and excellencie of his mysteries requireth this, that vnderstanding be captined of will.

43 There are yet another sort which desire to enter in at the strait gate, but they come so late, and therefore seeking to enter in cannot. He that slept not quickly, and at the

the first into the water of the poole *Bethesda*, after the Angell had stirred the same, lost the benefit of healing: & great were the liberties & priuiledges which the Israelites had in that great year of *Iubile*, which was euery fiftieth year: & he that challenged not his freedome in this time, afterwards lost it. Euen so, now is the time of health, wherein the archangel, Christ Iesus, maketh the water of life effectuell to our saluation: now also is that *Iubile* wherein we are to challenge the benefit of Christs death and passion, & the gate of heauen is set open: but the said water of life must haue his vse in time, or else it helpeth not: and when the yere of *Iubile* is past, the gate of heauen will be fast shut vp. Euery mans life is his year of *Iubile*: and when his life is ended, the *Iubile* is past, & he is barred from the gate of life.

Leu. 25.  
Num. 36.

44 And because many while they liue here, are ouerwhelmed with the cares of this world: and passing on their way, do promise vnto themselves a long life, and a large yere of *Iubile*: the Lord foreseeing their peril, doth after this maner carefully admonish them, strue ye to enter in at the strait gate: as if he should say, vse no delaies in the way, but make hast, runne apace while the yere of *Iubile* lasteth, while ye haue time of



repentance, and while the gate of saluation is open. For many shal seeke to enter in, but because they come too late, they shall not enter. They shall knocke in vaine at the gate, they shall cry in vaine, Lord, Lord, open to vs, and in vaine they shall wish to haue one day of repentance.

Mat. 25.

45 And for whom, I beseech you, are those things so often spoken? Are they spoken for those that are dead, and stand without, knocking and saying, Lord open to vs? No verily, they are not spoken vnto them, for they haue no profit thereby: but they are spoken to vs, and for vs: and to vs (I say) is this spoken: the gate of heauen is now opened vnto you, now is the time of your *Iubile* come, now the kingdome of heauen is offered vnto you, ye are now called vpon to enter by the strait gate, lose not this opportunity, for the gate will be shut much sooner then you think of, euen before you be aware, then shal ye be most miserable & vnhappy for euer: ye shal desire but one houre to be giuen you of this most precious time, whereof now ye make so little account, and it shall not be giuen vnto you.

46 There is a third sort of men, which seeke some enough to enter in by the strait gate, but yet being overcome with the straitnes

**S**traitnes of the way, do not at last enter in.

**T**o these the Lord speaketh, Strive ye to enter in by the strait gate, because many, I say vnto you, shall seeke to enter, that is to say, they shall make a pzoofe, whether they can enter or not, but they shall make it dangerous: they shall assay whether they can enter by those straits: but because they seeke not with all their strength to enter, therefore in the end they shall not enter.

47 There are of this sort an innumerable multitude of men, which when they heare their sinnes and wickednesses by the word of God condemned, doe for a while purpose to forsake them, and to enter in at the strait gate of vertuous life, and to forsake their drunkennesse, fornication, contention, strifes, and such like, from which the Apostle commandeth vs to abstain: so that these seeke to enter, and begin to enter, but some after, they returne with the dog to his vomit, & with the Sow to her mire againe.

48 And some many times, renewe their desires, they oftentimes conceiue the spirit, and yet neuer bring forth. But the Lord is not fed with barren desires, it is not enough to haue a will to enter, but we must also labour and strive to enter. For I say vnto you, many shall seeke to enter, many shall haue a



will to enter, many shall haue a desire to enter, many shall pꝛoue to enter: but because they will not strine & labour with all their strength, therfore they shal not enter. For, the kingdom of God suffereth violence, and the violent draw it vnto them.

49 When there is a Comicall or Tragical play at the Theater or Curten, do ye not see many times how men do throng and throne with great laboꝛ to enter in betimes that they may heare and behold the same: for the which they thinke their paine, their time, their labour, & their cost well bestowed: But in the kingdome of heauen there shall be such glorious sights, and so far excellling those worldly vanities, and profane delights, that the beholders of them shal be made happy with the beholding thereof. And we must not tarry till our seruants go before vs, to prepare the way, but every man by himselfe, be he rich, be he poore, be he noble or vnnoble, every one must seeke to prepare & make his own way, & must strine, laboꝛ, and endeavour all that hee can, if hee will be at those delightfull & happy sights.

50 These things considered, which of vs will not sustaine the laboꝛ and trauel to enter in at a strait gate? Who will not willingly suffer himselfe to be pained and afflicted

en-  
use  
eir  
oz,  
nd  
a-  
pe  
nd  
es  
:  
r  
e  
afflicted for a time? I doubt not but that  
ther are many which would enter, but they  
cannot, & therfore they cannot because they  
know not how to enter. For without skill  
wee must not looke to enter by those strait  
and low gates. If the gate be lowly, & thou  
lookst to go in without stooping, with aright  
bp body, not once bowing downe thy head,  
is it not like that thou shalt hurt thy soze  
head, & yet be stopt from entrance? Euen so  
the gate being strait, except thou know how  
to conforme thy selfe to the fashion of the  
crosse, & to enter as it were stooping, or side  
wayes, thou shalt desire to enter in vaine.  
Therfore this is that which the Lord saith  
here, strue to enter in at the strait gate: be-  
cause many, I say vnto you, shal seek to enter  
in, & cannot: & al because they cannot fashi-  
on themselves to the crosse, & know not the  
maner of entering in by the straits. Ther-  
fore thou must conforme thy selfe to the ma-  
ner of the crosse, that is to say, thou must de-  
termine with thy selfe to endure with a  
balkant mind all maner of afflictions and  
after this maner thou shalt easily enter.

51 Thus the Lord himselfe entred: for  
thus it becometh Christ to suffer, that is to  
say, it was requisite for Christ to be crucifi-  
ed, and so to enter into his glory. Thus the



Apostle S. Peter, thus the Apostle S. Andrew, and thus all the Elect haue entred in, to the kingdome of heauen. For, they all, following the figure of the crosse, with many tribulations, and with great laboꝝ, haue entred into the straits of this gate.

Isai. 5. 21.

Iob. 21. 12

52 But now to come to the last, and most unhappy sort of men, which do not only not strine to come in, but also do not so much as thinke vpon any entrance. And how many think you are ther to be found in this number: verily, there are very few which are not to be reckoned among this kinde of men. What man is he, that forgetteth not the feare of God and his owne saluation? To how many do these words agré: The Harp and Violl, Timbrel, and Pipe, and wine, are in their feasts, but they regard not the worke of the Lord? And again, they take the Tabret and Harp, and reioyce in the sound of the Organes: they spend their dayes in wealth, and sodainely they goe downe to the graue. They say also vnto God, depart from vs: for we desire not the knowledge of thy wayes, &c. That is to say, we will not walke in that strait way which thou commandedst vs to walk in, but we will goe the broad way.

53 When the Phrygians first became Christians, the gouernour of the city desired to

to be resolved by the Byshop (who was then about to baptize him) of this question: namely, whether those that shall be saved, or those that shall be damned, shall be greater number: The Bishop answered, that the greater number should be lost. And I (quoth the Gouernour) will doe as the most doe, and so refused his Baptisme. Many men at this day peradventure will be ashamed openly to say thus, as this Gouernour did, and yet in deeds proclaime it.

54 Wherefoze the greater part of men shall be adiudged to everlasting paines: few are chosen. Many goe the broad way: Few there be that enter the strait gate: the which is not onely proued vnto vs by wordes, but also by many Types and figures of the Scripture.

55 God in that old world wherein Noah lived, entred into iudgement with mankinde, & destroyed the euill and the wicked with the flood, but saved the good and godly. And how many were saved in that great multitude? A few (saith S. Peter) that is to say, eight soules, &c.

Gene. 7.

2. Pet. 2. 5.

56 Furthermoze, in the dayes of Abraham, by another figure, he setteth befoze our eyes the smal number of them that shall be saved: for when he destroyed Sodome and Gomorrah

Gen. 19.



Gomorrah with Fire and brimstone from heauen, he among so many people saued onely three.

1. Cor. 10.

57 Moreover, in the time of Moses, God brought the people of Israel out of Egypt, to plant them in the land of promise, a land flowing with milke and hony, all which things happened to them in a figure, & were done to admonish vs vpon whom the ends of the world are come. How many were there thinke you of this people, which came out of Egypt? Sixe hundred & three thousand, five hundred and fifty, beside women and children, & old men. How many of this exceeding multitude entered into the Land of Promise? No more but Iosua & Caleb.

Num. 1.

Num. 26.

58 To conclide, what other thing was the Transfiguration of the Lord in the Mount, but a most manifest figure of blessednes: But how many were admitted to this blessednesse: Onely five: Moses, Elias, Peter, Iames, and Iohn: to giue vs to vnderstand, not onely that they are few that shall be saued (because there are but few Christians, if they be compared with Ethnicks, Iewes, Sarazens, Heretikes, & such like, which without al doubt perish) but also because among Christians few shall be saued. Wherefore whosoener loueth God truly

Mat. 17. 7.

and

and his owne soule, let him labour & strue  
to enter at the strait gate, during the time  
of his pilgrimage here in this life.



## CHAP. VI.

¶ Concerning Repentance with-  
out delay.



**I**esus the Sonne of Sirach, gi-  
ueth vs a very profitable admo-  
nition to turne vnto God from  
sin & wickednesse so speedily as  
possibly we can, in these words: Because  
thy sinne is forgiven, be not without feare  
to heape sinne vpon sinne: And say not,  
the mercie of God is great, hee will for-  
giue my manifold sinnes: for mercie and  
wrath come from him, and his indignation  
commeth downe vpon sinners. Make no  
tarrying to turne vnto the Lord, and put  
not off from day to day: for suddenly shall  
the wrath of the Lord breake forth, and  
in thy securitie thou shalt be destroyed.

Also



Also Salomon to the same effect giueth vs most excellent counsell, saying, Remember now thy Creator in the dayes of thy youth, while the euil dayes come not, nor the yeares approach, wherein thou shalt say I haue no pleasure in them. **Hereunto agreeth the saying of Saint Augustine.**

*Age poenitentiam dum sanus es: si sic ages, dico tibi quod securus es: quia poenitentiam egisti eo tempore, quo peccare potuisti: that is,* Repent thee while thou art in health: so doing, I say vnto thee, thou art without danger, because thou hast repented, at what time thou mightest haue sinned.

2 Although these Diuine Testimonies might satisfie a Christian man, that their hope is vaine and full of perill, which defer their conuersion and repentance, albeit but for one houre, yet it shall be shewed by other reasons, that it may the more plainely appeare, how needfull a thing it is for man with all speed to repent him.

3 There are foure principall causes, why a man cannot without great labour & difficultie forsake sin, and follow righteousness. The first cause is a custome in sinning, the which being now made as it were another nature, can very hardly be overcome. For as Methridates vsed to eate popson so long that

that nature in the end could very well brooke  
 and digest it, and the people, called Cimmerij, are so well acquainted with darknesse,  
 wherein they live continually, that they  
 cannot well endure the light: even so, men  
 that live continually in sin and wickednes,  
 are so inble therewith, as all things contra-  
 rie vnto their custome, greatly offend them.  
 By the which custome (as Augustine affir-  
 meth) dishonest and filthy things seeme vn-  
 to them, honest and pure. And, as Houses  
 and Lands, and other things by long conti-  
 nuance of time bring to him that holdeth  
 them, a Plea of prescription, and being so  
 prescribed, cannot be recovered without a  
 great priuiledge had from the Prince: even  
 so, sinnes and vices when they haue a long  
 time by custome prescribed vnto themselves  
 the minde of the sinner, men strine in vaine,  
 except God the most mightie king by a sin-  
 gular priuiledge of his grace, doe turne a  
 stony heart into a fleshly heart For, if sinne  
 become as it were the wife of our youth,  
 we shall hardly leaue it. *O* how easie (saith  
 Saint Augustine) is the entrance into sin,  
 but the comming out very hard: *Therefore,*  
*Obsta principijs,* kill sinne in the beginning:  
 then shalt thou not sinne in Concupiscence,  
 much lesse in practising of sinne, and lastly  
 in



in delighting in sinne.

2. Tim. 2.  
26.

Luke 11.  
21.

Mat. 4.

Gene. 3.

Mat. 11.  
25.

4 The other cause is the malice and watchfulnesse of the diuell, by which he holdeth fast his seruants and captiues. For he which committeth sin is the seruant of sin, and is held in captiuitie with the snares of the diuel (as the Apostle teacheth) even at his will. The diuell is that strong armed man, which with great care & diligence standeth vpon his gaurd. And yet as S. Augustine saith, *Non tam fortis est sua fortitudine, quam nostra negligentia*, that is, He is not so strong by his owne strength, as by our negligence. And although his power be very great, yet he seeketh not so much by force to hurt vs, as by his subtil suggestions: for the which cause he did not ask leaue of our Saviour Christ, that he might cast him downe from the pinnacle of the Temple, but sought rather to persuade Christ to cast himselfe downe headlong. The serpent (in like maner) sought not by force to cram Eue, but allured her to take it her self, that she might as it were with her owne knife cut her owne throat. The deuill will not break open the doore vpon vs, but he must find it open and empty, swept and garnished; and then he will enter. And that hee may thus make our selues the instruments of our owne misery and woe, he ceaseth not to

to tempt vs, neither day nor night; That (as Saint Gregorie saith) he may win vs at the least wise by his tediousnesse. When he hath thus brought vs to his lure, then his care is to hold vs still in his bondage: & for feare that we should make conscience of sin and so turne vpon the Lord by repentance, he putteth a faire vizor ouer the ougly face of sin, & so disguiseth her, that the proud person which excedeth in apparell, saith that his or her pride is cleanness and decencie: the tobozomonger and fornicator taketh his filthy life to be but the course of youth: the drunkard and riotous person perswadeth himselfe that his excess is but good fellowship: the couetous person beleueth that his couetousnesse is good husbandry: The idle person which spendeth his whole time in dice, cards, & such like, neglecting his vocation, flattereth himselfe that his time thus wickedly spent is honest recreation: whereas if the diuell had not blinded them so as they might see sin in her colours, she would seeme such a deformed monster as they would loath her for ever. For, her eyes are full of Adultery: her eares are very large & great, open to heare all vaine delights, her tongue swollen with lying and deceit: her throat is an open Sepulchre: her lips are bouldred  
bp

Marke  
the diuels  
policie  
herein and  
beware,  
for many  
by this  
meanes  
are decei-  
ued.

What a  
monster  
sinne is.



by with the popson of Alpes: her hands are  
 large to receiue bribes: her belly hath a tim-  
 pany of surfeiting & gluttony: her backe is  
 laden with idlenes: & yet her feet are swift  
 to shed blood: with her heart she thinketh vp-  
 on nothing, but how to betray the innocent  
 and oppresse the widdow & the fatherlesse :  
 yea, from the very top of the head vnto the  
 sole of the foot, she is full of botches & sores,  
 and hath no whole part. What man wil be  
 coupled with this monster, who hath no o-  
 ther dowry & portion of her father the diuel  
 but hell fire? Let him then that hath bin in-  
 charmed with her adulterous eyes, diuorce  
 himselfe betimes from her company with-  
 out delay: for delay is perillous. Her hand-  
 maid securitie, wil peraduenture flatter vs  
 and say, it is yet too soone to depart, & so to  
 craue farther company: much like vnto Su-  
 etonius Tranquillus Crow, which in the  
 Emperors Domitians dayes, stood vpon the  
 Capitol, & said thus: All shall be well. It is  
 the diuels boyce, which saith, Cras, Cras, to-  
 morrow hereafter : but God saith, *Hodie*,  
 Today if ye will heare his voice harden not  
 your harts. If we harken to the diuels voice,  
 he will serue vs as he serued Adam & Eue,  
 and will lay open our nakednesse & shame.

5 A third cause of our delayed repentance

is

is the absence of the holy ghost from vs: for  
 as the spirit of the Lord dwelling in our  
 hearts, maketh the way of vertue easie and  
 sweet, insomuch that the Prophet Dauid  
 saith, I haue as great delight in the way of  
 thy commandements, as in all maner of ri-  
 ches: And againe, I haue run the way of thy  
 commandements when thou hast set my  
 heart at libertie: Euen so contrariwise, the  
 absence of the holy Ghost maketh the same  
 way hard and vnpleasant. And as the light  
 of the Sun chæreth vp mens spirits to goe  
 to their labour: euen so the Sun of righte-  
 ousnesse shining in our hearts, with the  
 bright beames of his grace, maketh vs to  
 haue a delight in the way of his commande-  
 ments. The first outward meanes of Pauls  
 conuersion, was the great light which hee  
 saw from heauen, then he was cast downe  
 to the ground, and humbled: he heareth a  
 voice, & acknowledgeth it to be Gods voice,  
 and then ariseth vp, & saith; *Quid faciã Do-*  
*mine?* What shal I do? It is the celestial illu-  
 mination that worketh our conuersion vnto  
 God, and which frameth our hearts to his  
 obedience. And therefore the Lord saith, by  
 the mouth of the prophet Ose thus to sinfull  
 men; Woe vnto them when I shall depart  
 away from them. And, by the Prophet

Psal. 119.

Acts 9.6.

Acts 26.

and 12.

Ose. 6. 12.

¶

Jeremie :



Jeremie: Vnderstand and know what a grievous thing it is, that the Lord thy God hath forsaken thee.

6 The last cause is, a certaine sicknes, and languishing of all the faculties of our soule : for the apple is not so eat of worms, nor the garment with moths, as the powers of the soule are corrupted with sins and wickednesses, as the vnderstanding is darkened, the iudgement dulled, & the will depaured. Whereof it cometh, that now to live a holy & godly life, is a very hard and painefull matter. Who seeth not then, in what perill and error they are, who putting off their repentance & conversion from day to day, doe thinke that the same which is now hard vnto them, they shal finde afterwards more easie, when all the causes of difficultie & hardnes are increased: When they have increased the causes of their labour & difficultie, by adding sins vnto sins: and when an euil custome hath taken more deep root, shall not the diuell then more fortifie his Castle which is thy soule: shall not God which is thy light, depart further off from thee: shall not the powers of thy soule then, hauing receiued many wounds, be made more weake & insufficient to goodnes: Beside this, thou must greatly hazard the losse of

of heavenly treasures, by thy long delay :  
 God hath thought vpon and loued vs from  
 euerlasting, and hath prepared for vs an  
 eternal reward: with what face then canst  
 thou hold from God a little momentany  
 seruice, which owest vnto God al that thou  
 art able to do for euer ?

7 God hath giuen vnto thee the life of his  
 only begotten Sonne, the which is of grea-  
 ter price then the life of all men, and of the  
 Angels : & by what right & prerogative dar-  
 rest thou deny vnto him the Flower of thy  
 youth, & to spend the same in other things  
 then in the seruice of God, and to offer vnto  
 him the drags and rottenness of old age  
 only: Consider what the Prophet Malachie  
 saith, If ye offer the Blind for sacrifice, is it  
 not euil? And if ye offer the lame and sicke,  
 is it not euil? Offer it now vnto thy Prince,  
 will he be content with thee or accept thy  
 person, saith the Lord of hosts? But cursed  
 be the deceiuer, which hath in his flocke  
 a Male, and voweth and sacrificeth vnto the  
 Lord a corrupt thing. All that we haue, and  
 our selues wholy, are not sufficient to serue  
 the Lord. Therefore let our youth be dedi-  
 cated to his seruice as well as our age. Let  
 vs serue him not onely in sickness, but also  
 in health. Let vs turne vnto him, not onely

Mala. i.



When we are in affliction & vnder the crosse, but also in prosperitie: for forced holines is of no great account: Pharaos repentance, Festus trembling, and Iudas sorrow, auailed them nothing. S. Augustine in his second booke of true and false repentance, speaking of that repentance which affliction wingeth from men, saith, *Vis dicam liberaliter, &c.* Wilt thou haue me speake my mind freely? I do neither say, nor will say, that he shall be damned. But saith he, will yee put the matter out of doubt? Repent then whilst thou art in health: otherwise whether a man doe safely depart out of this life, I my selfe am not sure. And the same Autho: in another place, saith thus: *Wilt thou repent thee when thou canst sinne no longer? Thy sins then haue forsaken thee, and not thou thy sins.*

8 Sin is common to al times and ages of mans life, yea, to fraile youth more then to old age, which caused king Dauid to say, Remember not O Lord the sins of my youth. There is then at no time want of matter in vs for repentance: and yet our sins are much more then our sacrifices. Sin is common to all, but timely & speedy repentance to few.

9 But let the exhortation of our Sani-our moue vs, which he so oftentimes repea-  
teth, Watch, watch, because ye know not the  
day,

day nor the houre. For I demaund of thee, whosoever thou be, which assurest the selfe that after a few yeares be past thou wilt repent thee: who made thee an vndoubted promise (I will not say of yeares and months) but of the Morrow, which is but one day? Nay, who can assure thee of our houre: and what greater folly and rashnesse can there be deuised, then for a Worme of the earth to determine any thing certaine, concerning the times and seasons which the Father hath set in his owne power: Art thou ignorant how many this vaine confidence hath deceiued, euen to this day?

IO But thou wilt say, the Lord is full of compassion & mercie, who hath made large promises to those that trust in him; who sent his Sonne into the world for me, & therefore he will not suffer me to perish. O man, thou greatly deceivest thy selfe. Truth it is, the promises of God are great, and greater then thou canst well consider And yet they appertaine not to thee, if thou canst make no better vse of them. Thinke vpon that Proverbe of Salomon, *Mel inuenisti?* Hast thou found Honey? Eat not too much. Hast thou the sweet and most comfortable promises of God in the Gospel: vse them to thy comfort, yet presume not thereby to liue securely in sin



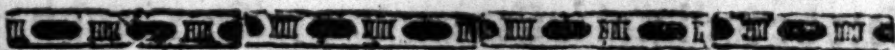
Gen, 27.  
Hester 2.

For, Iacob must change his garments be-  
foze he can obtaine a blessing: And Hester  
must deck her selfe when she commeth into  
the pzeience of the King. That is to say, we  
must put off the garment of sinne by speedy  
repentance, and we must be clothed with  
vertue & godlinesse (as Pilgrims with scrip  
and staffe) for celestiall glory.



## CHAP. VII.

¶ Of the remission of our sinnes  
by Christ: and of our loue  
to our Brethren.



Among manifold things which  
doe set forth the wonderfull  
power and exceeding mercie of  
God, there is nothing that doth  
so much expzeise the same, as doth the great  
mysterie of the Incarnation and Passion of  
Iesus Christ, whereby we haue free pardon  
and remission of all our sinnes, and that be-  
nediction, whereof the Prophet speaketh,  
say ng:

saying : Blessed are they whose sinnes are Psal 32.  
couered and whose iniquities are forgiuen.

2 Wonderfull was the wisdom of  
God in the redemption of mankinde, from  
the thraldome of sin, death, and hell; in that  
he hath made Mercy and Trueth, Righte-  
ousnesse and Peace, to be conioyned in one.

3 The first Adam sinned to damnation,  
from the which neither he, nor his posteritie  
could deliuer themselves. God neuertheles  
will not haue Adam and his posteritie vt-  
terly to perish, and therefore in vnspeake-  
able mercie, he deuised the meane, that this  
his iustice & righteousnesse might be satisfi-  
ed, & yet man saued. No Saint, nor Pa-  
triarch, nor any other, were he neuer so holy  
which came out of the loynes of Adam,  
was able to make satisfaction to God, for  
that first transgression. No Angel nor Arch-  
angel in heauen was fit to take this great  
task in hand, because man had sinned, iustice  
required that man likewise should make  
satisfaction.

4 Behold here then, the infinite loue  
and mercy of God, who for mans redemp-  
tion sent his Sonne from heauen, so farre  
to be abased, as to take vpon him our flesh,  
conceined in the wombe of the holy Virgin  
Mary by the holy Ghost that so of God and

Phil. 2.

Luke 2.



Luke 2.

man, he might be Emanuel, that is, one Christ, in whom mercie and trueth are met together, Righteousnes and peace haue kised each other.

Isay. 9.

5 Of this great worke of wonder, wherin God hath thus conioyned his mercies and his Justice, the Prophet long before prophesied thus: Vnto vs a Child is borne, and vnto vs a Son is giuen, and the gouernment is vpon his shoulder: & he shal call his name wonderful, counseller, the mighty God, the euerlasting Father, the Prince of peace.

6 This Child our Emanuel, and Iesus the Lords Christ, approued himselfe wonderfull in person, and in all his works: *Three things (saith S. Bernard) are singularly wonderfull, & wonderfully singular: that the Godhead and the Man-hood should be united in one person, that one should be both a Virgin and a Mother: that faith should dwell in the heart of man: things in nature & reason so contrary.*

Iohn 3.

7 This wonderful Christ, is not to be comprehended with corporal eies alone, & with a carnal heart, but also with the eies of a lively faith, wherby we haue remission of sins. For God so loued the world, that he gaue his only begotten son, that al that beleue in him should not perish, but haue euerlasting life.

8 He then that will be saued must come to

to him. Whosoener wil come to the father, must come by him, who not onely is the way to life, but is both the way & life. For as there was no corne to be had in *Egypt*, but onely by the hands of Ioseph, who after long affliction was so highly exalted: so there is no grace, no life, no remission, no holy Ghost now to be looked for, but at the hands of our crucified Ioseph: he is the Brazen Serpent, which onely healeth the infernal Serpents wounds: he is the holy Temple, where onely God is to be worshipped, & no where else: without him there is no hearing god, no helping god, no god for vs at all.

9 Onely the faith which is effectual and available to iustifie vs before God, is that, whose object is the body & passion of Christ Iesus crucified, & whose fruits are the works of Charitie. Therefore (saith the Apostle) by faith commeth the inheritance, as after grace because the promise might be firme and sure to all the seed.

10 The meanes to haue this faith, is the word of God preached, that hearing it, we may beleue it to be the word of life. For, so it is also manifest in the acts of the Apostles, where it is said, While Peter yet spake, the holy Ghost fel down vpon thē which heard him. And Paul to the Romanes saith, Faith commet h

Rom. 4.  
Acts 16.

Act. 10. 44  
Act. 4. 4.  
Rom. 10.  
17.

Tymme, T.



commeth by hearing. So as the Church preaching continually the word of God by her ministers, and offering reconciliation by Christ, giveth remission of sins: in that by the outward ministry it pronounceth the same out of the word of the scripture; by the which through attentive eares (as through a Conduit) both the grace & spirit of Christ doe flow in, even into our hearts.

11 As the word soundeth, and is heard in the voyce: so in a visible & euident signe the Sacraments do speake, vnto the which we giuing credite, obtaine in very deed that which they promise and signifie. So that, how often soeuer we here the word, or receiue the Sacraments in faith, remission of sins is assured vnto vs: whereby no small faith is inwardly wrought in vs.

12 Thus then we see, that remission of sinnes, is openly published by Proclamation, ratified by promise, confirmed by will and testament, stablished in blood, & sealed with Sacraments. And thus much concerning the first meane to get remission of sins.

13 The second meane, is charitie in vs, in pardoning & forgiving the offences & trespasses of our brethren against vs, by which we haue a promise from the Lord of greater fauour from him to vs; namely, pardon  
of

of our trespasses and sins. Forgive (saith our Saviour Christ) and ye shall be forgiven. Whereby it appeareth that we cannot have remission of our sins at the hand of God, except we shall first forgive. For God is so well pleased with this charitable dutie of forgiving injuries and embracing mutuall love, that he rejecteth & dispiseth the prayers, the gifts, the sacrifices, the repentance, & all other woꝝkes of those which are not reconciled. Goe first (saith he) & be reconciled to thy brother, & then come and offer thy gift. Luke 6.

14 The Law of Nature also requireth this, to shew our selves such towards others as we desire others to be towards vs. How impudent then must he needs be, which craveth at the hands of God forgiveness of his offence, when as he himself carryeth a hatefull & revenging minde towards his neighbor. Justice also requireth this, that he which wil have God to be his helper, should in like manner be ready to help his neighbor: and that he which wil have an acquittance from God of his debts, must at the same time give to his neighbour an acquittance of his debts. For, discharging our brother of one hundred pence, we are sure to be discharged of one thousand talents, which every man doth owe: this might sufficiently perswade  
vs

Mat. 5.

Matt. 18.

lyme, F.



vs to be ready & willing to forgive, because we offend God daily, yet he forgiveth & spareth vs. Salomon saith, It is an hono<sup>r</sup> unto God to be merciful, so it is mans hono<sup>r</sup> also

15 Pythagoras being asked, how men might best seeme to be Gods; answered: By being mercifull. And therefore it is said, *Homo homini Deus*: that is, One man is a God to another. Whereby is intended, that as God is the autho<sup>r</sup>, & giuer of all good things unto men, so in like manner should man be to man a loue<sup>r</sup>, a Benefacto<sup>r</sup>, & a continual friend: but the contrary is rather verified in many of vs; *Homo homini Daemon*: that is, One man is a deuill to another: so<sup>r</sup> some vpon a very light displeasure, are straight way *Toti inferueto*, putt vp with y<sup>e</sup> leauen of malice & reuenge. If his neighbo<sup>r</sup> do damnifie him but the value of two pence, he will provide a conserue of Westminster-hal wo<sup>r</sup>mwood, so<sup>r</sup> him out of hand. And then if he do not, if he say not, o<sup>r</sup> lo<sup>k</sup> not acco<sup>r</sup>ding to his fantasie, he is by & by a debto<sup>r</sup> o<sup>r</sup> offender.

16 But they which haue the greatest injuries done vnto them, ought to be alwaies prepared & ready to forgive, acco<sup>r</sup>ding as we are taught in the scriptures: Haue thou patience with him that humbleth himselfe, and keep not mercy from him. Our sauiour

Christ

Christ commandeth vs to forgive our brother that offendeth seventie times seaven times: and which is more, to love our very enemies. Also the Apostle Paul doth not only exhort vs to love our enemies, but also if they be hungry to feede them, and if they thirst to give them drinke. Rom. 12.

17 Yet such is the corruption of our Nature, that there is nothing that we can more hardly digest, then the forgiving of iniuries: For the which cause, let vs understand and know, that by how much this forgiveness which God requireth is hard vnto vs, by so much it is a greater Argument vnto men, that they are the sons of God, which doe easily forgive and forget iniuries, and with their heart love their enemies. For herein they doe shew forth a certaine likeness vnto God their Father: who loved vs, as the Apostle saith, when we were his enemies, & reconciled vs vnto himself, being redeemed by the death of his onely Sonne from eternal damnation, Pray (saith our Saviour Christ) for them that persecute you, and say all maner of euil sayings against you: that ye may be the children of your Father in heauen, who suffereth his Sonne to shine vpon the iust and vpon the vniust.

Matth. 5.

18 The example also of our Saviour Christ



Luke 23.

Christ maketh this matter yet moze manifest, the which we ought alwayes to haue before our eyes. For he hauing not so much as any suspicion of sin, yet being buffeted, spit vpon, whipped, blasphemed. crowned with thorns, & nayled to the crosse, prayed thus for his enemies: Father forgiue them, for they wot not what they doe.

19 There are many other most weighty reasons, which the Fathers haue vled, to suppress their forwardnes which are most obstinate & wilfully bent to reuenge. One is, to giue him to vnderstand that hath the iniury done vnto him that the same is not the principall cause of the iniury, which he desireth to reuenge: for all those things whatsoeuer, which we suffer in this life, do come from the Lord, who is the authour & fountaine of al righteousness & mercy. For God doth correct & chastice vs as his sons, wherin he bleth his creatures as his ministers, which can hurt vs in nothing but in those things which befall outwardly. But every man may most wickedly hurt himself and defile his owne mind with hatred & enuy. These things, that most rare man Iob vnderstood, who being bered of the Sabeans, Caldeans, and the diuel himselfe, bleth these words: The Lord gaue, and the Lord hath taken

Iob. I. 21.

taken. Thus Ioseph forgave the iniuries which his bzethzen did vnto him. Thus David bare patiently the iniuries which Shemei did vnto him. It is great magnanimittie in a man when hee hath receined a wound, not to feele or regard the harme.

Gen. 47.

2. Sam. 19.

20 A second reason is, that they which do not forgive, shall not be forgiven of the Lord. For, he that hateth his brother (as S. Iohn saith) abideth in death. And Sirach saith, hee that seeketh vengeance shall finde vengeance of the Lord.

Iohn 3.

Eccles. 28.

21 The third reason comprehendeth those incommodities, into the which we then fall, when we will not forgive the iniuries that are done vnto vs. For it is most certaine that hatred is no onely a grieuous sin in it selfe, but also by continuance it sticketh moze fast into our minds, & is made greater. In so much that the man which fostereth hatred in mind, & desireth reuenge with hope to preuaile against his enemy at the last, is so continually troubled day & night, that he neuer can put that wicked cogitation out his mind: wherby oft times it cometh to passe, that the malicious man will sooner goe downe into hell, then be brought to forgive, & with his whole heart to remit the iniurie. Wherefoze hatred is rightly compared



compared to a wound, wherein the head of the dart or arrow remaineth fast still.

Mat. 5.

22 There are many other inconueniences and sins, which are fast linked to this sin of hatred: therefore S. Iohn saith: He which hateth his brother is in darknesse, and walketh in darknes, and knoweth not whither he goeth, because the darknes hath blinded his eyes. Therefore of necessitie he cannot but stumble and fall. For how is it possible, that a man should allow or like either of his words or deeds, whom he hateth? Hereof therefore come rash iudgements, wrath, enuy, slanderings, reproachfull raylings, and many such like: every one of the which bring men in danger of hell fire, whereof he is guiltie (as appeareth by the testimony of Christ) which saith, but so much, as Thou foole: what then doth continually hatred, and backe-biting raylers, and slanderers deserue?

23 Let vs therefore follow the counsel & admonition of Iesus Christ (as we tender the remission of our sins) Forgiue & ye shall be forgiven. For as Turtullian saith most comfortably, *Si apud Deum deposueris iniuriam, ipse ultor est: si damnū, restitutor est: si dolorem, medicus est: si mortē resusciator est.* That is to say; If thou lay down the iniurie that is done

done vnto thee before Gods tribunall seat,  
he is thy reuenger : If thy losse, he is thy re-  
storer: If thy griefe, he is thy Physitian: If  
thy death, he is thy resurrection & thy life.

Coloss. 3.

Now therefore as Gods Elect, put on  
the bowels of mercy, kindnesse, humblenes  
of minde, mekenesse, long suffering, so bea-  
ring one another, and forgiving one ano-  
ther, if any haue a quarrell to another, as  
Christ forgane euery one to vs. So shalt thou  
peaceably proceed in thy Pilgrimage.

## CHAP. VIII.

### ¶ Concerning blessednesse and Felicitie.



It is written in the 91. Psal.  
There shall no euill happen  
vnto thee : neither shall any  
Plague come nigh thy dwel-  
ling. These words of the Prophet David  
may beare a two-fold interpretation. First,  
that they which are here in this life vnder

the

the



Psal. 54.

Luk. 16. 9.

Heb. 9. 9.

Apoc. 21.

the Protection of the Almighty are free from all euill. Secondly, they containe a Propheticall promise concerning the life to come. And when wee be in that heavenly Tabernacle, of the which it is said in another place, O Lord of Hostes how amiable are thy Tabernacles? My soule longeth, yea, and fainteth for the Courts of the Lord. And the Lord in the Gospel saith; I say vnto you, make you friends of the vnrighteous Mammon; that when ye want they may receiue you into euerlasting habitations. And the Authour of the Epistle to the Hebrews saith; Christ being an High Priest of good things to come, by a greater & a more perfect Tabernacle, not made with hands, that is, not of this building, neither by the blood of Goates and Calues: but by his owne blood entred he in once into the holy place, and obtained eternall redemption for vs. Also Saint Iohn in his Apocalips, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be their God with them. And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed. When I say we be

be in this heavenly Tabernacle, then shall no euill happen vnto vs, neither shall any plague come nigh our dwelling. O most blessed Tabernacle! O most safe refuge! O region most resplendant and glozious! All thy Inhabitants weare crownes of glozy, sit in thrones of maiesty, liue in life eternal, and possesse a paradise of infinite pleasures, which as Saint Bernard saith, *are so many that they cannot be numbred: of such eternitie that they are without all end: so precious, as they cannot be estimated: and so great, as they cannot be measured.* For which cause the Apostle saith, Neither the eye hath scene, nor eare heard: nor the heart of man conceived, what things God hath prepared for those that loue him. And Christ saith; No man knoweth it, but he that enioyeth it.

1. Cor. 2.  
Apoc. 2.

2 Yet notwithstanding, as it is reported of a skillfull Geometrician, that finding the length of Hercules foote vpon the Hill Olympus, made a portraiture of his whole body by that one part: Euen so by those demonstrations which in Gods word are found, we may make a coniecture of this tabernacle, and the felicitie in the same, although we cannot expresse the full perfection thereof.

3 We haue therefore a most comfortable



description of this tabernacle, in the 21. and 22. Chapters of S. Iohns Revelation, comparing it vnto a Citie which is made of pure gold, with a great and high wall of the pꛛecious stone called Iaspis. The wall wherof had also twelue foundations, made of twelue distinct pꛛecious stones, which he there nameth: also twelue gates made of twelue rich stones called Margarites, and e- uery gate was an intire Margarite. The streets of the Citie were paved with gold, enterlaped also with pearles and pꛛecious stones. The light of the Citie was the clear- nesse and shining of Christ himselfe, sitting in the mids thereof: from whose seat pro- ceedeth a riner of water as cleare as Chri- stal to refresh the Citie: and on both sides of the banks, there grew the tree of life, gi- uing out perpetual & continuall fruit: there was no night in that Citie, noꝛ any defiled thing entred there, but they (saith he) which are within shall raigne foꝛ ever and ever.

4 By this description, wherein S. Iohn vseth such words as he could, and not as he would, hee giueth vs to vnderstand that the greatnesse of the Felicitie prepared foꝛ vs in Heauen, is such, that (as I noted be- foꝛe) we may very well thinke with Saint Paul, that no tongue of man is able to declare

and  
om-  
of  
of  
ball  
ade  
be  
of  
e,  
he  
d,  
is  
r-  
g  
:  
-  
s  
:  
e

declare it, no2 heart imagine it.

5 This citie or Tabernacle shall in am-  
plenesse and in beautie, be farre beyond the  
reach of mans reason to comprehend. Yet  
the greatnes and amplenesse, may partly be  
conceined by the beito of the starres. For if  
the least of them be of such greatnesse, as all  
the Princes of the World haue not within  
their power so much compasse & space, and  
yet an innumerable multitude of stars haue  
place in the firmament, where there remai-  
neth still roome & space for many moe: how  
great then is the amplenesse and capacitie  
of heauen it selfe? The which giueth inst  
cause to the Prophet Baruch to cry out and  
say; O Israel, how great is the house of God,  
and how large is the place of his possession?

Bar. 3. 24.

5 And now what shall we say of the beau-  
ty, delicacie, & glozy of Paradise? This our  
earthly world, which is as it were in cōpa-  
rison of that no other, but a stable of beasts,  
a place of exile, & a vale of mileries & tears:  
if this be so decked & garnished by the great  
and most skillfull work-master, that it see-  
meth not to be a stable of beasts, but a gar-  
den of delight & pleasures: the firmament  
adozned with so many starres, like golden  
knops, the earth paved with sweet smelling  
heerbs, and glorioius flowers, decked with



flourishing trees and green woods: watered with seas, & rivers: replenished with great maiestie of cities & townes: garnished with all maner of fruits & spices: and furnished with all living creatures, & beasts, fowles, and fishes, serving for mans necessarie use & pleasure: If I say, this frame of the world be made so glorious for man which is but a servant, & also for so smal a time, in respect of the eternitie to come: what then shall we imagine that the Habitation prepared for the eternitie, & the kings palace it selfe shall be? Surely, no lesse then the power and wisdom of the maker (who is omnipotent, and wisdom it selfe) could make and finish.

6 But the chiefe praise of a Citie consisteth in this, to have many Citizens which are noble, peaceable, & quiet: the which are to be found in most excellent manner in the celestially Ierusalem. For, if we consider the holy Angels: doth not Iob say; can his soldiers be numbred? And the Prophet Daniel saith; A hundred thousand ministered vnto him; and ten thousand thousands stood before him. And if we consider the number of holy men that shall be there, then hearken to the words of S. Iohn in the Revelation; I beheld, and loe a great multitude, which no man could number, of all Nations and kindreds;

Iob. 25. 3.

Dan. 7. 20.

Apoc. 7. 9.

kindreds, and people, and tongues, stood before the throne, & before the Lambe, cloathed with white long Robes and palmes in their hands, And this multitude shall not be confused, but passing well ordered.

7 As touching the Nobilitie of these heavenly Citizens, what shall wee say, when as they be tryumphant kings and princes, the Sonnes of God, and after a sort Gods themselves, and inhabitants of the kingdom of heaven: For out of all people, kindreds, tongues, & Nations: out of all kingdoms and provinces of the whole world, and out of all men which are, have been, and shall be, the chiefe Nobilitie and very flower shall be chosen out.

8 As for tranquillitie, peace and agreement of mindes, how great they shall be in that place, the very name of that Citie declareth. For it is not without cause called Ierusalem, that is, a vision of peace. So that there shall be no place for Pride, which is wont to make the Superiours to condemne their Inferiours: neither for enuy, which setteth also the Inferiours against their Superiours: but charitie & loue shall rule and raigne euery where; which maketh a particular good, common to all: and the good of all, common to euery one. Where there shall



be one body and one soule, and one God, which is all in all.

9 Whereof I pray you commeth it, that one Citizen loueth his fellow citizen more then a Forrainer: & the brother his brother more then a stranger: and the head the foot of the same body more then the eye of another: Forsooth because they be Citizens together of one Citie: brethren of one house, & members of one body, which haue meat, drinke, and cloth together: how great coniunction then shall there be: how great lone among all the blessed, to whom one and the same God shall be a Countrey, a Pallace, a Life, meate, drinke, cloth and all in all: If the friendship of two discret honest men be so swæt, that one said, they seeme to take away the Sunne from the World, which take away friendship: how swæt and pleasant a thing shall it be to liue and conuerse with so many wise and excellent men, with the Apostles, Martyres, and all the Saints: And what a spectacle will it be to behold such a multitude shining in such perfect brightnesse at one light: One Angell is much more glorious to behold then all that we can now see with our bodily eyes: what a thing then will it be to behold the whole Hoste of Angels, and to vnderstand all their

their Offices, Functions, gloꝝy and blessednesse :

IO But that wee may yet haue a more particular consideration of this matter, y<sup>e</sup> shall vnderstand that the gloꝝy which wee shall haue in this heauenly Ierusalem, is of two parte: the one belonging to the soule, the other belonging to the body: that which belongeth to the body consists in the change and glorification of our flesh after the generall resurrection: that is to say, wherby this corrupted body of ours shall put on incorruption, and of mortall become immortall. All this flesh (I say) of ours, which now so burdeneth and grieneth the soule, which is now subiect to so many chances, vexed with so many sicknesses, infected with so many corruptions, oppressed with so many crosses & vexations shall be freed from all these, & made perfect to endure for ever with the soule, without any alteration: for it shall be deliuered from all the infirmities, diseases, pains, troubles & incombzances of this life, & instead thereof it shall haue a most perfect and glorious estate, which shall neuer fade and decay more. And then (saith Christ) they

Matt. 15.

shal shine as the Sunne in the kingdome of their Father. And if one Sunne can lighten and fill the whole world with brightnesse :  
if



if the maiesty & glozy of his beames be such and so great, that some Ethnickes do worship him for God: and if he haue been called of the auncients, the Father of gladnes, the eye of the world, & the Fountaine of light: What shall so many glorified bodies of the blessed be? Surely, they shall be so many Sons, so many Lamps, & so many shining lights to lighten the heavenly Ierusalem.

II Now to say somewhat concerning the soule, as the principall part of man: We must vnderstand, that although there be many things which make vs happy, yet they all are no where else to be found but in God. For then at the last wee shall be happy and blessed, when we shall be like vnto God, which by nature is blessed. And we shall be like vnto God, when we shall see him as he is: As the Euangelist S. Iohn testifieth, saying; Dearly beloued, wee are now the Sonnes of God, and it hath not yet appeared what we shall be: and we know that when he shall appeare, we shall be like him: for we shall see him as he is. S. Paul also putteth our felicitie in seeing Gods face. And therefore S. Augustine saith, *This onely sight of God is our happinesse.*

12 For as God is hereof blessed, because he seeth and beholdeth himselfe, because the

Iohn 3.

1. Cor. 13.

first

first and the chief truth: even so we also shal be blessed and like vnto God, according to our measure: namely, when we shal behold and see him as he is, the first and most principall truth.

13 Furthermore, if the Moone and stars doe receiue their light, and are made like to the Sunne, when they are opposite vnto him, and doe after a sort behold him: how much more shal the pure minds of the blessed receiue the diuine light; & be made like vnto God, when as they shal no more in glasse or darke speech, but face to face, behold the vncreated Sunne and light of righteousness.

14 What a ioy shal it be, when at one view we behold the most high and hidden mysterie of the inseparable Trinitie, and of the loue of God therein towards vs? And when we shal see all things whatsoever in God: for what shal not he see, who seeth him that seeth all things. Then shal mans mind haue perpetual rest & peace, neither shal it desire any further vnderstanding, when he hath all before his eyes that may be vnderstood. Then shal mans will be quiet, when he inioyeth that felicitie, wherein all other good things, as in the fountain & Ocean of all happines, are contained. Then shal faith  
hane



haue her perfect work: hope shall enioy that which she long desired, but Charitie shall abide for ever. Then shall be sung continually praises vnto the Lambe, and the song although it be alwayes sung, yet it shall be euer new.

Mat. 5.

Iohn 17.

15 Therefore our true and only blessednesse consisteth in the sight of God, as our Lord Christ hath testified: Blessed are the pure in heart, for they shall see God. This is life euerlasting, that men know thee the onely true God; and Iesus Christ whom thou hast sent.

Luke 6.

Matth. 24.

16 This blessednes, though it be but one simple thing, yet hath it riches, power and pleasure. In this world no man is rich, no man is satisfied, for the heart of man is greater then all the world can content. But in that most blessed life, the soules of the blessed shall be rich & satisfied with God, whom it shall possesse. This abundance of all things the Lord promised, saying; Good measure and running ouer, and pressed downe shall men giue into your bosoms. And in another place; Verely, verely, I say vnto you, he shall make him Ruler ouer all his substance.

17 The blessed soules also shall haue their honoꝝ and power, for if they shall be Princes, if Kings, if the Sonnes of God, and

petty

pettie Gods, and if they shall sit in Gods throne, how can it be but that they shall be most mightie and glorious? For thus saith God in the Revelation of S. Iohn: To him that ouercommeth, will I graunt to sit with me in my throne, euen as I ouercame and sit with my Father in his Throne. ¶ Incredible glozy! what labors and sorrows will not they forget which shall be invested into Gods throne, and haue palmes of victoꝝ put into their hands, and Crownes set vpon their heads by Gods own hands, before all the Princes of heauen: Therefore the Apostle Paul most truely cryeth out, saying: The afflictions of this life are nothing in comparison of the glory that shalbe shewed vnto vs. And againe; Our tribulation which is momentanie and light, prepareth an exceeding waight of glory vnto vs, &c.

18 The ioy and pleasure that the soules of the blessed shall haue, cannot be expꝛessed, especially when soule and body shal be vni- ted againe in the Resurrection. ¶ Ioy aboue all ioyes, surmounting all ioyes, and without the which there is no ioy: When shal I enter into thee! (saith S. Augustine) when shal I enioy thee, to see my God that dwel- leth in thee: ¶ euerlasting Kingdome: ¶ kingdome of al eternities. ¶ light without

end :

Apoc. 3.

Rom. 8.

2. Cor. 4.

35. Solilo-  
quiorum.



end: O peace of God that passeth all vnder-  
standing, in which the soules of Saints do  
rest with thee, and euerlasting ioy is vpon  
their heads: they possesse ioy and gladnes, &  
all paine and sorrow is fled from them: O  
how glorious a kingdome is thine O Lord:  
wherein al Saints doe raigne with thee, a-  
dozned with light as with apparel, and ha-  
uing crownes of precious stones vpon their  
heads. O kingdome of euerlasting blisse,  
where thou, O Lord, the hope of all Saints  
art, and the Diademe of their perpetuall  
glory, reioicing them on euery side with thy  
blessed sight. In this kingdome of thine ther  
is infinite ioy and mirth, without sadness:  
health without sorrow: life without labour:  
light without darknesse: felicitie without  
ceasing: al goodnes without any euil. Whether  
youth flourisheth that neuer waxeth old: life  
that knoweth no end: beantie that neuer  
fadeth: lone that neuer vanissheth: health  
that neuer diminisheth: ioy that neuer en-  
deth. Whether sorrow is neuer felt: complaint  
neuer heard: matter of sadness is neuer  
seene: nor euil successe is euer feared: because  
they possesse thee, O Lord: which art the per-  
fection of their felicitie.

19 Let vs enter into these godly medita-  
tions, with this holy man: let vs not neglect  
so

so great Felicitie, for the loue of transitory  
 things which are mere vanity: why do we  
 so earnestly laboꝝ for things of no moment,  
 and haue that most happy & blessed life offe-  
 red vnto vs, wherein all felicitie consisteth?  
 Thebrotus, when he had read the Booke of  
 Plato of the immortality of the soule, was so  
 moued therewith, that immediately he cast  
 downe himself headlong from a high wall.  
 Shall Platoes heathen Philosophy so much  
 preuaile with an Ethnicke, which had no  
 feeling of this Felicitie, that in hope of im-  
 mortality he bereft himself of life? and shal  
 not the sweet & most comfortable promises  
 of the Gospell much moze perswade vs,  
 which haue the true knowledge of Christ &  
 his heauenly kingdome, to forsake these va-  
 nities & delights and pleasures of the world?  
 remember often that worthy sentence: *Hoc*  
*momentum, unde pendet eternitas*: that is,  
 This life is a moment of time, whereof all  
 eternitie of death or life to come dependeth.  
 If it be a moment, the ioyes thereof must  
 needs be momentany: and miserable is that  
 ioy which hath an end: But the ioyes of  
 Heauen are so perfect, that nothing can be  
 added to them, nor taken away from them,  
 and therefore perpetuall. This therefore is  
 the most happy & blessed place to build and

set



set vp a Tabernacle, where no manner of euill shall happen vnto vs, nor any plague come néere vs. Therefore stand fast in this station against all temptation: so shalt thou the more chéerefully shake off al carnal burthens, and recreate thy selfe in this painfull Pilgrimage.



## CHAP. IX.

¶ Concerning the libertie of Gods Children.



**L**ibertie is a thing very pleasant and delectable, and more wished for then any thing in the world: insomuch that wee by experience see, that not onely men, but also beasts doe greatly desire libertie, and doe preferre it before all other things. The little Birds whether it be that of Canary, or the Nightingale, with whose sweet tunes men are delighted, being that in Cages are serued most daintily, without

without their wanted labour to seeke their  
 mode: and yet for all this, so great is the love  
 of libertie, that many times they will nei-  
 ther sing nor eate, being sullen and full of  
 sorrow; & if they can they will gladly escape  
 out of their cage, more desiring to get their  
 living with labour, and in the colde ayre:  
 then to be kept captiue in Pallaces, with  
 the delights of kings. If this desire be in  
 Beastes, and birds, which are deuoyd of  
 reason, what great account ought man to  
 make of libertie, who alone should be freed,  
 and yet neuerthelesse is oftentimes com-  
 pelled to serue most cruell Masters?

2 There are two sorts of liberty. The one  
 is a true libertie, the other is false. The true  
 libertie is that which we haue by regene-  
 ration by which we haue the participation  
 of the Spirit of Christ, through the which  
 we are freed from the tyranny & inuasion  
 of sin, and our mindes prepared vnto good  
 works: by the power whereof the Apostle  
 Paul saith thus: I can do all things through  
 him that strengthneth me. And againe, It  
 is God that worketh in you both the will,  
 and also the deed. Wherefore our Saviour  
 Christ saith; if the Sonne make you free,  
 then are you free indeed.

Philip. 4.

Philip. 2.

Iohn. 8.

3 And although all corruptions of the  
 affections



affections of mans minde, be not taken away yet is it so maimed & weakened by the power of the holy Ghost, that it is not able as afoze, to hinder the making of a right choise: and this is the true freedome and libertie which we haue by our regeneration. Of this libertie S. Augustine speaketh thus:

*August, in  
sententijs.  
suis, sen-  
tentia. 53.*

*A good man is neuer Seruant, but is alway Lord of all things, howsoener he seemeth to be in seruitude and bondage. And contrariwise a wicked man, although he seeme to be free, yet is he a seruant, and that not of one man alone, but he serueth so many Masters as he hath sins.*

4 Then that is a false libertie, which maketh the body onely free, & leaueth the mind subiect to sin and wickednes, most miserably to serue them. For I am perswaded, that neither Alexander, nor Caesar were free, although they commanded the whole world, so long as they most filthily serued their sins. Neither can I say that Peter and Paul were seruants being imprisoned, and kept in chaines and bonds; when as notwithstanding in minde, they went freely throughout the world, and by their letters, as by a Kings Letters Pattents, deliuered & set at libertie dayly an infinite sort of men. For as man differeth from brute beastes, not so much in the members of his body, as

in

in the vertues of the mind : euen so, not the libertie of the body, but the libertie of the mind is the true libertie & alone is to be called mans liberty. Of the which freedom and bondage, Christ speaketh thus : Euery one that doth sin is the seruant of sin: and if the Son shall make you free, then are you free indeed. And the Apostle Paul in like manner saith: Know ye not that to whomsoever yee giue your selues as seruants to obey, his seruants ye are to whom ye obey : whether it be of sinne vnto Death, or obedience vnto righteousness : when ye were the seruants of sin, ye were free from righteousness.

Iohn.8.

Rom.6.

5 To restore vs vnto this freedom and liberty, from the intollerable bondage, and most cruell tyzanny of sinne, from the horrible Wages, and reward thereof, which is death, our Saviour Christ hath taken vpon him, and vndergone that which is vnspcakable.

6 What Orator is able sufficiently to vnfold and declare the tyzanny of sinne and concupiscence? First of all doe but consider what a cruel tyzanny the sin of whoredome exerciseth vpon those that are in bondage thereunto. And see what an adulterous woman will doe to satisfie and fulfill the command of this Tyzant. Shee knoweth very



well that if her husband happily take her in her wickednesse, she shall without all doubt be vtterly vndone: she shall beside the losse of her good name, riches, friends, credite with her Parents, Children, and kindred, loose (which is moze) her soule, and whatsoeuer is both good in this world, and in the world to come, and shall leaue behinde her perpetuall matter of sorrow and griefe: and yet for all this, so great is the force of her affection, and the tyranny of this wickednesse so insatiable, that this miserable woman is constrained to incurre al these perils though very fearefull & euident, and to deuoure all troubles, so that she may serue her vncleane lust. What tyrant hath bene euer heard of so cruell, that would haue his Captiues to obey and serue him with so great perill and detriment?

7 Yea, this and the like wickednesses at this day do swallow men vp, & so deuoure their whole time, that they suffer them to do, to say, to thinke, & to dreame vpon nothing else. Wine and women (saith Sirach) make wise men runnagates: Because men being made drunken with the loue of carnall pleasures, are no lesse witlesse to do all other things, & so farre from reason & iudgement, as if they had quaffed vp an exceeding quantiti-

quantitie of most strong wine. For, Reason  
 (which the Fathers call, *Noctilucam cerebri*,  
 the braines of a Glow-worme,) being once  
 extinguished, what are wee better then  
 beasts? Therefore such men, neither the  
 feare of God, neither the prick of consci-  
 ence, neither death, neither indgement, nei-  
 ther Paradise, neither hell, nor any other  
 thing, will call backe to a better life. And  
 the more secure they are, the more busily  
 they endeavour and apply themselves to all  
 manner of wickednesse. And they doe con-  
 straine not onely the members of their bo-  
 dy but also their minde and vnderstanding  
 (which by nature is the Lady & most noble  
 part of man) to watch day & night, and to  
 labour to finde out the meanes and the  
 way how to satisfie the lusts of the flesh,  
 how to endite songs & sonnets of loue, full  
 of wantonnes & deceit; how to decke and set  
 out themselves with fine apparrel; with  
 sweet smells, with dances, and other like  
 allurements. The which to doe, is no bet-  
 ter, then to wrest the heavenly light of the  
 mind, which was made to behold God, to  
 the obedience of a most wicked bond-slaue,  
 and to make the minde being withdraue  
 from heavenly exercises, to be subiect vnto  
 the appetites of a most abiect hand-maid.



8 **T**herefoze whozedome is a great and intollerable tyzanny ouer the mind of man: And no lesse is that tyzanny of Ambition. For behold and see what a heauy yoke ambition layeth vpon his Bond-men, commaunding them that all their words and works be wholly imploied as nets & snares to get the common praise and fame of men: and it compelleth them also to creepe as it were vpon the ground, and to flye thzough the Aire. For man at the commandement of Ambition, seeketh to climbe higher then all men: to be subiect to none, to rule all men, & yet sometime when occasion serueth, he prostrateth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and diuided in himselfe, outwardly pferreth humilitie, and in heart Pride.

9 **F**urthermore, the Lawes of this most cruell tyzant are such, that if a man doe receiue a little reproch or detriment, either by right or by wrong, he thinketh that he is vtterly disgraced, if he doe not presently reuenge it: and if by no other meanes, then to prouoke his enemy to some single combat and so rather to lose his soule and body, then to hazard the least part of his dignify.

10 **I** omit the tyzanny of Couetousnesse,  
and

and of other vices which are innumerable: affirming with the Prophet David, that all the Seruants of sin doe sit in darkenes, and in shadow of death, fast bound in misery and iron. For, what greater blindnesse can be imagined then that man should not know himselfe, that he should not know God, that he should not know wherefore he liueth, and seeth not his bonds, his misery, his perils and his harmes?

I 1 And what greater misery can there be, then that miserable man should haue an infinite sort of desires, as it were an infinite sort of mouths and stomacks, which alwayes barke, alwaies craue, alwaies hunger, and is not able to satisfie and fill so much as one of them.

I 2 But now let vs see, what reward sin giueth vnto her seruants, for so great labors. Let vs hearken to the Apostle, and he will tell vs. The wages of sin (saith he) is death, that is to say, both the first and the second death. For, as a Cockatrice is to the Eies: a dead carcase to the Nose: and gaule the Tast: the same and moze, is sin to the soule of man.

I 3 Therefore let the bond-slaves of sin and wickednes go and serue their maisters: let them run into all dangers: let them not



spare for cost or labors: let them watch day and night, least peradventure they be beguiled of so great a stipend. **D**racones, which for the wages of eternall death, will willingly beare so heauy a yoke: when as with much lesse labour ye might serue righteousness, who rewardeth her seruants with eternall life in the Kingdome of Heauen: wicked men labour, & good men labor also: both suffer; both sweat, both delue & digge, but good and godly men till that ground (like husbandmen) which is firme, sound, & fruttfull: that is to say; they exercise themselves in good woorkes, & in sound vertues, whereby they reape in the ende enerlasting life: but wicked & vngodly men plow in the sand, and sowe in the flesh; and of the same shal receiue the wages of sin, eternall death.

**I**4 Therefore, whether ye consider the wickednesses by themselves, or the wages of the same, the seruice of sin must needs be horrible and wofull. But yet there is nothing which doth so much set forth the miserie of seruitude & the excellency of libertie, as the maner of our setting at libertie, and the passion of the deliuerer: for God which made the world without labour, and as it were with a becke onely at his wil: that he might deliuer vs from bondage & slavery; thought

thought it good to be bozne in a stable, and was content to die in sorowes and paines. But what manner sorowes? verily such, the onely cogitation & expectation of them might haue bæne able to haue bzought him into a bitter agonie, to sweat water & blood plentifully. The suffering of them made the most hard stones to rent, the earth to tremble, and heauen it selfe to be abashed.

15 If God made so great reckoning of thy libertie, that he boughsed to take vpon him the forme of a seruant, and to liue thzee and thirtie yeres in hunger and thirst, in cold, in nakednesse, in fastings, in watchings, in iournies, in persecutions, & in the end to shed forth his most pzeious heart blood vpon the Crosse, rather then he would suffer this pzeious Gemme to be taken from out of his hands: let vs then acknowledge that excèding glozy of the sonnes of God, whereunto we are called, which is the mother of all good things, which alone is to giue peace, perfect ioy, blessed rest, and tranquillity.

If the heathen Romanes of old time, for a false and fading liberty, suffered great perils, & death it selfe; as Quintus Mutius Sciuola, thrust into the fire his right hand: the Decij bowed themselues to the death, that their



their Legions of Souldiers might be preserved and get the victorie: Curtius being armed at all points, & mounted vpon a horse, threw himselfe willingly into a Gulfe of the earth, that the Citty of Rome might be deliuered from the pestilence: for so the Oracle gaue answer, that the wrath of the gods would cease, if that which the Romans esteemed best were throwne into that gulf. Brutus also for the preservation of the liberty of his Country, did not stick to slay his owne childe: if the heathen I say esteemed thus of their liberty, (which is in no point comparable to ours) how much ought we to esteeme of that most true liberty, (whereby we are deliuered from sinne, from Satan, from death, and from the wrath of God: They sought humane praise a thing doubtlesse vnconstant, and of small force, as appeareth by the saying of the Poet Virgill, concerning Brutus: *his Countries loue him drives, & greedy lust of endles fame.* But our ends is to approue our selues vnto God, whose iudgement cannot be deceiued: and to get the prize of the kingdome of heauen, and the fellowship of Angels, which is set before vs as the end of our liberty, which we seeke to attaine by this Pilgrimage.

## C H A P. X.

¶ Concerning the Imitation of  
C H R I S T.

**T**he true and sound perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can: for hee is the head, wee are his members: he is the Captaine, we his Souldiers: he is the Doctoz, we are his Disciples. It is said of Platoes Schollers, that both their diet, and their apparell, was alwayes like vnto that of their Maisters. And the Hea then could say, that the perfection of a man is to be like Iupiter. So in like manner, Christians must do all things after the example of Christ: because the perfection of Christianitie is to be like Christ.

2 But let no man be afraid or troubled: Let no man say with dispaire, how can it be that men which are made of dust should imitate



imitate God: that we which are a masse or lump of sinne, should be like the vnspotted Lambe of God: For we are not commanded to imitate & follow Christ in that glory and Maiestie, wherein he sitteth in heauen at the right hand of his father: nor yet in that power and vertue, by which he governeth the whole world, & worketh signes and wonders: but only in that Patterne of holinesse which he set before vs in his flesh, when he was heare on earth.

3 For thou shalt neuer find these precepts in Scripture; He which walketh not vpon the sea, is not worthy of me: he that doth not daily raise vp dead men vnto life, cannot be my Disciple: and blessed is he which forgetteth things to come, and is mighty in signes and wonders, because to such belongeth the kingdom of heauen. These are not the things that we are commanded to follow in Christ: but these rather, Learne of me, for I am meek & humble in heart. *Christi exemplum* (saith S. Augustine) *est medicamentum vitiorum, &c.* The example of Christ is a remedie to amend wickednes in vs: but especially it is (saith he) a medicine for pride, and a patterne of humility. For both his doctrine and his whole life was nothing else but an example of meeknes & humilitie: what man bearing

Matt. II.

hearing the name of a Christian, is not ashamed to see Christ so humble & meeke, and himselfe so proud? (Againe he saith,) he that taketh not vp his Crosse and followeth me, is not worthy of mee. Also, blessed are the meeke: blessed are the poore in spirit: blessed are they which mourne: blessed are the mercifull: blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of Heauen.

Matth. 10.

Mat. 5.

4 This thing our Captaines & Guides, the Apostles, very wel vnderstood, who albe it they spake the languages of all nations, and were most famous in working of Miracles, knowing themselves to be the teachers of the whole world: yet herein alone they reioyced, that they were counted worthy to suffer contumely for the name of Iesus. And the blessed Apostle Paul, beside those things which he had in common with the other Apostles, being rapt vp into the third heauen, heard certaine things which are secret: & yet for all that, he iudged not himselfe any whit the more like or nere vnto Christ, but for those things onely which he rehearseth in the latter Epistle to the Corinthians: They (saith he) are ministers of Christ, (I speake as a soele) I am more: In labours more abundant: in stripes above measure: in Prison

2. Cor. 13.



prison more plenteously: In death often.

5 These are the things which we are to imitate in our great Commander & Capitaine: Namely, in aduersitie, patience: In hard matters, fortitude: In perill and labour, constancy. What heart is so cold and cowardly, which considering the inestimable greatnesse of the gift that God hath bestowed vpon vs, in giuing vnto vs his own so well beloued Son, with all his perfection, is not inflamed with an exceeding earnest desire to become like vnto him in good works, especially seeing y<sup>e</sup> father hath giuen him vnto vs for an example, whereon wee must continually looke, framing our life after such a sort, as it may be a true counterpaine of the life of Iesus Christ: (as saith S. Peter,) For as much as Christ hath suffered for vs, leaving vs an example, to the end that we should follow his foot-steps. Out of this consideration followeth the whole frame & fashioning of our selues vnto him in all his deeds, words, & thoughts; leaving our former wicked life, & decking our selues with the new life, that is to say, with the life of Christ. By reason wherof S. Paul saith: Let vs cast away the works of darknes, & put on the Armour of light: not in feasting, not in drunkennesse, nor in chambering and wantonnesse

1. wantonnesse, nor in strife; but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Hereupon the true Christian being in loue with Iesus Christ, saith in himselfe: Sith that Iesus Christ, not hauing any need of me hath redēmed me with his own blood and is become poore to enrich me. I wil likewise giue my goods, yea, & my very life, for the loue and welfare of my neighbour. He that hath not this affection is no true Christian: For he cannot say, that he loueth Iesus Christ if he loue not his members. and if we loue not our Neighbour, for whose sake Christ hath shed his blood, we cannot truely say that we loue Iesus Christ: who being equall with God, was obedient to his Father, euen to the death of the Crosse, and hath loued & redēmed vs, giuing himselfe vnto vs, with all that euer he hath. After the same manner we being rich, and hauing abundance of good things at Christs hand, must also be obedient vnto God, to offer and giue our works, and all that we haue; yea, & even our selues to our neighbours and brethren in Iesus Christ, seruing them, and helping them at their neede, and being vnto them as another Christ.

7 And as Iesus Christ hath endured all the



the persecutions and spites of the world, for the glory of God : so must we with all patientnesse chærefully beare the persecutions and reproches that are done by false Christians to all such as will live faithfully in Jesus Christ, who gaue his life for his enemies, & prayed for them vpon the crosse. And this is to follow Christs steps, according to Saint Peters saying.

8 But now turne thy eyes a while vnto thy selfe, and diligently behold and see what thou doest imitate and follow in the life of Christ. Thou delightest in sumptuous wardrobes, and in many futes of costly apparel: but Christ, in the most cold time of Winter was layed naked in a manger. Thou spendest houres and dayes in feasting & banquetting amidst thy daintie dishes, talking, and seruing thy belly : & the Son of God afflicted his most innocent body with hunger & thirst. Thou liuest in peace and pleasure, in recreations: in playes, in pastimes, and art delighted in idlenes, passing thy time in singing, laughing and sporting: And the Sonne of God came downe from heauen for our saluation, that we might not perish eternally, and for this cause was a Pilgrime, preached, laboured. tooke no rest, and spent whole nights in prayer for vs. Thou earth &  
athes

Althes, canst not digest the least iniury of  
words without displeasure : but God sent  
his sonne for vs, to suffer most meekely of  
wicked men, euil sayings, reproches, spit-  
ting vpon, buffetings, whippings, crow-  
ning with thornes, wounding, and at last  
death it selfe: thou contemnest great things,  
and magnifiest small trifles; if thou sinnest,  
thou sayest it is nothing: if thy head do ake  
but a little, thou thinkest it to be a great  
matter. To lose thy soule thou makest it  
no great reckoning : but if thou be in peril  
to lose but a finger, thou wilt call together  
all the Physicians and Chirurgions in the  
Citie. But Christ, with his true example of  
life, taught that there is no euill so much to  
be feared, as sinne and Hell : that nothing  
was so much to be desired as God, the glo-  
ry of God, saluation, and vertue, and that  
he is rich, noble, wise, and beautifull indeed,  
which is indued with patience, humilitie,  
charitie, chastitie, and with other vertues :  
and that he is a poore man, vile, deformed,  
and witlesse, which is a fornicator, a drun-  
kard, a conetous, and proud person, and  
which is polluted with other vices, as with  
a Lepre and Scab. For, Christ being God,  
and hauing all things in his power to chose  
what manner of life he would, during the  
time



time that he liued on earth, chose the most vile and abiect state of life: and therefore for his house, had a stable: for his bed, a Manger: for cloathes of Tapisstry, Hay; and the same none of his owne: a poore mother: thin and a spare diet, apparel suteable: to be short, he sought no maner of pompe, riches, or pleasure of this world. And contrariwise he refused no labour, no afflictions, no miseries, nor any evils, saving onely sin, onely which euill hee would haue his Disciples and Professors bitterly to abhorre.

Isay. 7.

¶ And thou canst not say, that he neither could, nor knew how to choose a better state. For he, which was God most mighty, was also most wise. And what other thing doth Isaias commend in him more, then that hee should be called Emanuel, and hee should know how to shun the euill, and choose the good: Hath not Christ then plainly and evidently by his example of life taught that there is no euill so much to be eschewed, as is sin, & Hell which is the wages of sinne: And that no good thing is so much to be desired as God and godlines: If those things which the world so commendeth to be great and good, had been such indeed: why did the most wise God reiect them, and would haue also his Mother, & other his most deare and  
neere

nære friends without them? And why did he rather choose persecutions, labours, and sorrow, then the pleasures, riches & ease of the world? since Christ hath thought these so unfit for him and his Professors and followers, let vs rather choose to be hungry in the pit of tribulation, then to feast with the rich glutton: to wander through desert places with David, then to liue in the cities and Palaces of Saul: and follow Christ in the Wildernesse, then to liue in pleasures with the Scribes and Pharises.

IO Good men doe vse the World that they may enioy God; but euill men do vse God to enioy the world: the which when they haue gotten, & haue as great store of shep as Laban, as many Camels as Iob, as great riches as Croesus, store of golde as Salomon. as sumptuous and daintie fare as the rich glutton: yet what doth it profit Esau to be lord of Edom, if he haue no portion in Iacob? or to win all the world and lose his owne soule? But many would be Demas while they liue, and Paul when they are dead: they would be at the rich mans table in this world, & in Abrahams bosome when they be dead, but light & darknes wil not agree: the broad & the narrow way haue their severall ends, and tend to contraries.



**I I** Wherefore forsake the world, and follow Christ the guide to godlinesse, the Teacher of everlasting Trueth; and measure all things by the same Ephe where-with he hath measured them who cannot be deceived: and haue all things in that estimation that he had them who could not be ignorant of their value and price. Behold everlasting things, as everlasting things: and looke vpon temporall things as transitory: and account vaine things lighter then vanitie it selfe: so shalt thou not be deceived: so shalt thou neither feare want or scarcitie, nor desire riches or nobilitie. Thou shalt not then enuy the prosperitie of the rich: thou shalt not then faint in aduersitie, nor be proud in prosperitie: and in all things the Sonne of righteousness will giue thee light, vpon whom thou hast ever bent thine eyes: and with his truth he wil guard and protect thee, as with a shield, who hath said, I am the Way, the Trueth, and the Life: Him therefore follow in this Pilgrimage here on earth, so shalt thou neuer erre.

## C H A P. XI.

¶ Concerning the Crosse and tribulations of this life.



If in all other things it beho-  
ueth a wise man to haue skill  
to beare and gouerne himselfe,  
how much moze in aduersitie?

The which is of such force to shake and  
discomfozt the minde of man, that thereof  
come heresies, desperations, thefts, homici-  
des, and all manner of wickednesse; with  
the which all men doe so abound, that whe-  
ther we be small or great, rich or poore, no-  
ble or base or whatsoeuer else, we haue moze  
calamitie then felicitie.

2 The efficient cause of these calamities,  
is God himself; as he testifieth by the mouth  
of Isay the Prophet, saying: I am the Lord,  
and there is no other: I forme the light, and  
create darkenesse: I make peace, and create

Isay. 45. 7.



Iob. i.

euill: I the Lord, doe all these things. And holp Iob, when in one day he had lost all his Riches, all his Children, and the health of his body, and vnderstanding that he was thus afflicted, partly by the Sabeans, and partly by the Chaldeans, partly by the Wind, and partly by the fire, which the diuell in his malice raised, and therewithall consumed and spoiled his goods: did he say, the Lord hath giuen, and the diuell hath taken? No verily, but he said; The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord. And in another place, Shall we receiue good from the hands of the Lord, and not euill also?

3 Wherefore whatsoeuer befall vs, whether storme or tempest: Thieves or Murderers: losses at the sea or on the land: famine or pestilence: sicknesses or imprisonment: or whether we be afflicted with heretiques, or schismatiques: with Angels or diuels, with heauen or earth: or from whence soeuer any tribulation doth come, God alone is to be feared, to be prayed vnto, and to be pacified, to whose will & commandment all things obep. For fire, water, haile, Snow, Frost, Raine, Wind, storme and tempest these when they seeme to be grievous vnto men, what do they else but fulfill his word?

4 There

4 There are two gates then to be considered, by which tribulations doe enter into the world: the one is Gods prouidence, the other is sinne. Concerning his prouidence, Salomon saith: He hath made the small and great, and careth for all alike. And againe, Thy prouidence, O Father, gouerneth it. And our Sauour Christ himself saith; Are not two Sparrowes sold for a farthing? And one of them falleth not to the ground without your heavenly Father. The very haire of your head are numbred.

Wisd. 6. 14

Mat. 6.

5 Not only the Scriptures, but that most excellent and comely order by which we see so many several things gouerned, being so different, so diuers, and so disagreeing in natures, & in places, doth proue vnto vs that all things in the world are gouerned & ruled, not by fortune and chance, but by the prouidence of God. Euen as if thou heare a harp sound pleasantly, or if you see a Wagon or a Ship to goe forward by Art, reason, and order, although thou see not the harper, wagoner or master of the Ship: yet thou art out of doubt, that there is a Harper that causeth the Harpe to sound in good tune: a Wagoner, & a Ship-master, which maketh both the Wagon & the Ship to moue & go.

6 We are two manner of wayes afflicted



by God. For sometimes we are troubled by those things which without any fault of their owne doe hurt vs: and sometime by those things which hurt vs not without their fault & sin. The first follow the law of Nature, by which it is ordained that among mortall creatures, the weaker shall alwayes giue place to the stronger. The other do breake the Law of God. As when we suffer and sustaine any thing at the hands of wicked men, God hath a worke therein, so farre forth as if it may be to our good, & therefore suffereth the euil to be done, ordaining out of the euill a greater good.

7 For God is said to work in that which is good: for there is nothing so euil, which hath not some good ioined with it: and there is no good so small, whereof God cannot make a bottomlesse Fountaine, and as it were an Ocean of all good things. As for example, behold a lame man. What is it to halt: to halt is to walke, but yet not without a Malady. To walke is good, but the Maladie is euill. Wherefore from whence hath the man that walking which is good: from the power of his wil, and the mouing instrument of the mind. From whence cometh the Malady: cometh it from his wil? no verily: but either of the Shortnesse, or crookednes

crookednes of his leg, or some such like cause. After the same manner, a thiefe stretcheth forth his hand, he shaketh his sword, & it is of God, and is good. But to kill him whom he should not is euill, and commeth from the wicked will of man, which God neither compelleth, nor moueth, nor helpeth to doe: and yet neuerthelesse suffereth that to be done, which he desireth. Thus then we see how far God hath his worke in the sins of men, in suffering them to be done. And although it is in him not to suffer euil, the which without his sufferance could not be: yet notwithstanding (that I may vse Saint Augustines words) he thinketh it better to draw that which is good, from euil, then not to suffer any euil at all. For God would not suffer any sinne to be, if he were not so mighty, so prudent and so good, that both he knoweth how, and also can and will, out of sinne, worke greater good.

8 What greater euil could there be, then so many prophets, so many Apostles, so many Martyrs, & Christ himselfe to be slaine? could not God haue hindred this? No doubt most easily: but he would not. By which we see how great glory and felicitie hee hath brought to them that suffered: how great honoz and praise they haue yelded to God,



for whom they suffered, and how great profit and commoditie their death and sufferings haue brought to the whole world. Neither did the Church at any time suffer the persecutions of the heathen, but it was thereby made the better, the more vigilant, the more glorious, & like gold, which coming out of the furnace, is more fine & pure.

9 The other cause of all our calamities, miseries, & afflictions of this life, is sin. By reason whereof, so soone as we are borne, we bring with vs the sentence of death: Much like vnto those sicke men, of whose life the Physicians hauing no hope, do onely for a time maintaine life with preseruatiues, that so a little while he may linger to make his Testament, and then depart: Euen so it sa- reth with vs all, who do not therefore eate, drinke, & sleepe, that we may neuer die, (for that cannot be) but that wee may prolong our life for a few daies, and so prepare our selues to die. And as Pyrats, which are taken at the sea by the royall ships, and are brought to the shore ther to be hanged, haue no longer hope of life, then there is space betwene the ship & the land: euen so, every one of vs which like Roners saile here in the sea of this world, being once taken & holden captiue by the Ministers of Gods iustice, when

when wee are come to a certaine place and point of our age, shall without all doubt oꝝ mercy abide there and suffer death.

10 Sin therefore hath opened the passage vnto death: & the whole host of tribulations do follow death as their captaine & guide, & doe enter in vpon vs by the same breach of sin. And we do read of sin: The wages of sin is death: euen so also we read of tribulations; *Miseros facit populos peccatum*. That is: Sin is the cause of many tribulations.

11 Neither is it foꝝ one sinne of Adams, that so many tribulations come vpon vs, but also foꝝ an innumerable sort of sinnes which we haue added, and do adde daily, as the holy Ghost by the mouth of the prophet Dauid hath pronounced: If their children forsake my Law and walk not in my iudgements: if they break my statutes & keep not my commandements, I wil visit their iniquities with the rod, & their sins with scourges.

Psal. 92.

12 God afflicted the Iewish nation, one while by the Philistines, another while by the Midianites: another while by the Assirians: and also by the Romanes: but alwaies first they sinned & prouoked God to anger: as the booke of Judges, the booke of Kings: and of the prophets do declare. God also afflicted the Church of Christians by tyrants,

as



as Neroes, Dioclesians, and such like, which most cruelly persecuted the Church: the cause of all which persecutions, was the sinnes and wickedneses of the Christians, as appeareth by Cyprian and Eusebius.

Chap. 12.

13 Thus farre concerning the causes of tribulation: now we will speake of the effects. Concerning the effect and fruit of tribulation, the Authour of the Epistle to the Hebrewes writeth thus: Now, no chastising for the present time seemeth to be ioyfull, but grievous: but afterward it bringeth the quiet fruit of righteousness vnto them which are thereby exercised. Although therefore we cannot plainly know the fruites of tribulation, before such time as we come to that blessed and heauenly life, which is free from all miserie & trouble: yet notwithstanding it wil be very profitable for vs to speak and think vpon the same diligently & often, that being confirmed by the sweetnesse and profit that may come thereby, we may not be discouraged with the present calamities, nor greatly feare them which are to come, but profit in true religion and godlinesse.

14 And although it must be confessed that afflictions of their owne nature are euill, & to flesh & blood very grievous and terrible, yet vnto Gods childezen, by his grace and  
mercy

mercy, they are profitable, and worke good effects. For as the Apostle saith, All things worke vnto them for the best. For whatsoeuer they suffer it is not for their hurt, but for their triumph. Afflictions are to them, as the red sea was to Pharaoh, wherein he was drowned, but Israel saved. In the wicked, tribulations stir by desperation: but in the godly, an assured hope. By these as by a Fatherly chastisement, our daily fals are repayed, haughtines & pride kept vnder, the flesh and lusts thereof restrained, our old man corrected, our inward man renewed, sluggishnesse, and negligence shaken off, the confession of Faith expressed, the weaknes of our strength discovered, and we prouoked more earnestly to pray and call for the fauour of God, and daily to vnderstand the perversnesse of our owne nature.

15 Besides, through afflictions, we are made like to Christ: For, it behoued Christ to suffer, and so to obtaine his Kingdome: And as he after the obedience of the Crosse was exalted, & had a name aboue all names giuen vnto him: so we also, if we suffer with him, shal raigne together with him, Hereby also we are brought vnto patience: that being become as a Diamond stone, we shall sooner weary them that strike vs, then wee  
our

Rom. 8.



our selues be broken. For tribulations be as exercises in a humane body, whereby rather the health is confirmed, and the strength recovered then taken away, or weakened through them.

16 Wherefore the godly vpon good cause reioyce in affliction, knowing that affliction worketh patience, as the Apostle testifieth; by which he attributeth to afflictions, that which is the worke of God and of the holy Ghost; namely, to worke patience: by which afflictions, so much as they are of their owne nature euill and odious, patience is not gotten, but rather shaken off. The which is more manifestly to be seene in the wicked, who when they are so grievously afflicted, are so farre from patience, y they burst forth into blasphemies, & also oftentimes into desperation. But as the Physitian, of things venemous & hurtfull, maketh most healthfull Medicines: even so Almighty God by his wisdom, out of afflictions (although they be euill things) bringeth forth in his elect, most excellent vertues, among which patience is one.

17 This patience worketh experience also, the which is a certaine trial both of our selues, and of our owne strength: and especially, of the might and goodnesse of God.

For

For in suffering of aduersities, wee learne  
how great the corruption of our nature is,  
which being touched with any aduersitie,  
straight way (except the holy Ghost help)  
breketh forth into murmurings, grudginges  
& into blasphemies & complaints against the  
providence of God. Wherof we haue a liue-  
ly example set forth in Iob, who being deli-  
uered by God vnto the deuill to be tried: how  
great blasphemies powred he out in his af-  
flictions: how much complaineth he of the  
providence and iustice of God: but the light  
of the holy Ghost had no sooner illuminated  
him, but how did he pluck vp his spirits a-  
gain: how godly & rightly doth he indge of  
God: the crookednes of our nature is hidden  
from vs: for the heart of man is vnsearcha-  
ble. But looke how sone the fire is stricken  
out of the flintstone so sone breaketh out our  
peruerse nature, when tribulatio oppresseth  
vs. This triall (as Peter saith) is euen as a  
furnace vnto gold, & therefore God answered  
Abraham, when he was now ready to  
sacrifice his son: Now I know that thou fea-  
rest God. No doubt that was known vnto  
God afore, but by that fact he brought to  
passe that his obedience was the better  
knowne vnto others: for wee are like vnto  
certaine Spices, whose sweet sauour is not  
felt,



felt, vnlesse a man bryse them well. **W**ee are also like to stones called Pyridites, which shew not smyth that force which they haue to burne, except when they be pressed hard with the fingers.

**I**8 The tryall also (before spoken of) bringeth hope. **W**hereby we see that God hath so disposed those instruments of his, as that they should one help another, & the one bring in the other. **B**y reason of the hope of the glory of God afflictions are not troublesome vnto vs; but God giuing vs strength we beare them with a valiant minde. **A**nd in the very suffering we haue greater tryall and praise of the goodnes of God towards vs: whereupon wee conceiue the greater hope. **S**o hope breedeth & bringeth in patience, & patience, hope. **F**or when wee consider that God was present with vs, in suffering our afflictions patiently, we hope also that he will hereafter be present with vs, & at the length make vs blessed. **T**he sick man because he hath confidence in the phisitian, suffereth the impostume to be cut: afterward as he feeleth himself relieved, he putteth confidence more & more in the phisitian: so as if need were that his foot should be cut off also, he would nothing doubt to commit himselfe to his fidelitie. **T**he diuell so much as  
in

in him lyeth, dzineth vs to desperation: and by afflictions goeth about to perswade vs that God is our enemye. But contrariwise the holy Ghost saith; because thou hast quietly & patiently borne affliction, it may be a sure token vpon thee that God therein declareth his fauor towards thee: wherfore haue thou a good trust, for he will deliuer thee.

19 This confidence will make vs to resolve with the Apostle Paul, that no manner of tribulation shall be able to remove vs from the loue of God which is in Christ; neither y<sup>e</sup> losse of goods, of wife, children, friends, lands, and possessions, nor any thing in the world, because we are verily perswaded that his loue & bountie towards vs is such, that oftentimes hee most abundantly restoreth those things which are lost for his sake: and that sometimes in the midst of tribulation, & even in the very crosse and death he giveth to his children so much strength and consolation, that in very deede, it is more then a hundred fold. The losse of the said worldly things is to many a great griefe: but, is not the winning of a hundred fold so much, and the obtaining of an everlasting kingdom, a good salve for this soze: If we gaine, with the losse of transitory things, heavenly treasures: with the forsaking of worldly friends

Rom. 8.



Christ to be our d  r and sure friend: & with these  
 the refusing father, mother, brother, sister, earth  
 wife, children, purchase God to be our hea- sea:  
 venly Father; Christ our most loving bro- vs, fo  
 ther, and to be loved of the Sonne of God ture  
 as his d  r darlings, & only begotten spouse. caus  
 what have we lost: what greater gaine, can ther  
 we have: or what more profitable exchange ing  
 can be made: This bargaine, & profit hath Sha  
 our heavenly father promised unto vs, by a ma  
 Bill of his owne hand, sealed with the blood by  
 of his only Son, testified by the witnes of tr  
 his Apostles, & left with vs in our own cu- c  
 stody to be paid at thy sight, whensoever we b  
 shal require it. Whereof this is the content: f  
 Who so hath forsaken house, brother, sister,  
 father, mother, wife, children or land, for my  
 names sake, he shal receiue an hundred fold,  
 and the inheritance of everlasting life. Who  
 shal deny, but that hunger, cold, nakednesse,  
 extreame ponertie, & want of things partly  
 necessary, are a heauy burthen for a man to  
 beare: But the waight thereof is lightened  
 and made easie to them that with a right eie  
 and unfainedly do beleue Gods promise, &  
 cast their care on him. Cast thy care vpon  
 the Lord for he careth for thee. Your heuen-  
 ly father knoweth that ye haue need of these  
 things, meat, drink, & clothes. He ministreth  
 these

these things in due time to the beastes of the  
earth, the foules of the aire, the fishes of the  
sea: and will he not keep his promise vnto  
vs, for whose sakes he hath made these crea-  
tures, & hath made vs Lord ouer the: what  
cause haue we to mistrust his purpose, rather  
then the bird that flyeth south in the morn-  
ing vpon this naturall perswasion, that he  
shal find food, not doubting but that he who  
made him, will not suffer him to starue with  
hunger: Hane we seene such as put their  
trust in him starue with hunger, die with  
cold, or perish through nakednes? It hath not  
been heard of that the righteous hath bene  
forsaken or his seed begge, wanting bread.  
For they that know the name of the Lord  
will trust therein; for he forsaketh not them  
that seeke after him. And he willet vs in  
the day of our troubles to call vpon him,  
adding this promise, that he wil deliver vs.  
Wherunto the Prophet David did so trust,  
feeling the comfortable truth therof at sun-  
dry times, in many and dangerous perils,  
that he perswaded himselfe (all feare set a-  
part) to vnder-goe one painefull danger or  
other whatsoeuer: yea, if it were to walke in  
the bally of the shadow of death, that hee  
should not haue cause to feare; comforting  
himself with this saying, (which was Gods  
promise



Psal. 23.

promise made vnto all : ) for thou art with me, thy Rod and thy staffe, even they shall comfort me. **As Gods staffe** waren so weak that we dare not now leane too much thereon, least it should breake : **Is hee** now such a changeling, that he will not be with vs in our troubles, according to his promise : will he not giue vs his staffe to stay vs by, and reach vs his hand to hold vs vp, as he hath been wont to do : No doubt but that he will be most ready in all extremitie to helpe according to his promise : The Lord that made thee (*O Iacob*) and he that fashioned thee (*O Israel*) saith thus, feare not for I will defend thee, &c.

Isay. 43.

Matth. 8.

Matth. 8.

20 **He is that mightie Captaine**, who hauing vnder his gouernment many soldiers & seruants, hath them so at his commandement, that when he biddeth them go, they go; when he saith abide: they abide: and when he willet them to doe this or that, they obey his word. For, paine, pleasure, grieve, ease, sicknesse, health, life, and death, are at the beck and call of God, & do come and go at his appointment, as the faithfull Centurion confesseth in the Gospel; **Yea he** worketh so forceably in his children that leane vnto his promise, that hee maketh to them, of paine, a pleasure: of grieve, ease: of sicknesse,

icknesse, health; and of death, life : As contrariwise to the vnbeléeuing, pleasure, ease, health, and life is a weary, irksome, and painfull death.

21 But reason and our flesh are hardly perswaded that wee are beloued of **G D D** when we be exercised with afflictions: and yet the authoꝛ of the epistle to the Hebrews saith; That if we be not vnder chastisement (whereof al are partakers) we are bastards & not sons. And **S. Paul** to the Romanes bzingeth in the complaints of the Saints which were tormented & afflicted befoze **Chzists** time; For thy sake wee are deliuered to the death all the day long : we are accounted as sheepe to the slaughter. They which made this complaint were (as cannot be denyed) most deare vnto **God**: & yet they make this sorrowfull complaint. Wee are accounted as sheep to the slaughter As if they had said, we are otherwise dealt with then the Fathers in the old time were dealt withal: vnto whom **God** seemed to beare great fauor when as he enriched them, fought for them, gave them victoꝛy, & with excellent names and titles made them famous & honoꝛable, we say we are now otherwise dealt with : for we are deliuered vnto the enemies as sheep to be slain: as vnto whom they may do

Heb. 12.

Rom. 8.

Psal. 44.



what pleaeth them: death hangeth all the day long ouer our heads, & we are neuer in securitie: but yet herein we are comforted, that we are not in this perill as men that suffer for euill doing, but for thy sake, that is, for Religion and godlinesse.

22 Whereby also we are admonished that paines, punishments, and death, make not Martyrs, but the cause: for otherwise many suffer many grievous things, & yet are not Martyrs, nor confessors. If punishments make martyrs, then the Papists at this day might truly boast of Martyrdom, when for their traiterous deserts to their Prince and Countrey, (they rightly are executed.) And some Sectaries and Scismatikes, which would faine be reputed Confessors, might then haue some iust colour to complaine of persecution, when they are by Ecclesiasticall censure iustly punished. But these are such martyrs and confessors, of whom S. Augustine writing to Boniface, *de correctione Donatistarum*, and in other places, complaineth, saying; that in his time, there were Circumcellions, a furious kinde of men, which if they could find none that would kill them, would often-times breake their own necks head-long, & would slay themselves. This men (saith he) must not

We should  
then haue  
many  
Martyrs at  
this time  
in Eng-  
land.

not be counted Martyrs. These are not sheep, but Goates: these are not led against their wills but run head-long through ambition and proud conceit. These Rammers follow not the example of Christ, of whom it is written, that when he was led like a sheep upon death, yet did he not open his mouth: for these open their mouths too too wide, uttering blasphemies against Magistrates: these haue forgotten the sentence of the Apostle, If I should deliuer my body to be burnt, and haue no charity, it profiteth me nothing. Therefore Martyrs and confessors, beside the goodnesse of the cause, must be meek, patient and charitable.

23 Therefore we, hauing a good cause, ought with patience & meeknesse to be ready prepared, when tryall shall be to suffer persecution and tribulation, after the example of the holy Martyrs of the old time, because the Crosse alwayes followeth them which will liue godly in Christ Iesus. Then he who hath promised vs, that neither in fire, water, no nor yet in the shadow of death he will be from vs, but will be our buckler, defender and Shield, faithfully will performe the same, in such wise, that no temptation shall so assaile vs, but that hee will giue vs a ioyfull end and deliuerance.

2. Cor. 13.

Marks of a true Martyr.



24 The holy Ghost hath caused many histories to be kept in writing for vs that liue now in the latter age of the world, to this end that we should not only behold in them the fierie raging of the world, from the beginning against the people of God, and how stoutly they withstood and overcame by faithfull patience the malice thereof, but also by reading of them we should in our like troubles, learne like patience, receiue the same comfort, and being thoroughly tryed, conceiue a sure hope of the same victorie, which they after many and sundry tryals did win: whereof we shall not be disappointed if we to the end strine lawfully. If it be too hard and aboue your capacitie to behold all the histories and examples propounded in the Scriptures, and the Chronicles of Christs Church, with such consideration that you may espy & beheld in them, the order of Gods working with his church in all ages: and if you do not vnderstand in diligent perusing them, that the end & issue was ever ioyfull & glorious victorie, and deliverance, wherewith to comfort your selues in the middelt of miseries, take into your hands the comfortable history of king David: marke his whole life, from that time he was taken from his fathers sheepe vntil his death:

death:  
you sh

25

Dauid

point

bour

peop

that

vnto

ple,

and

Sau

lat

wo

bi

h

h

u

h

death: behold in your selues, whensoever you shalbe afflicted with any kind of crosse.

25 After that the Lord had sound out David, a man after his owne mind, and appointed him king ouer his people, who laboured worthily to deliuer & defend Gods people from their enemies the Idolaters, that dwelt neer about him: he did not grant vnto him, such quietnesse, neither to his people, but that he was in continuall troubles, and no small dangers during the life of Saul; and also after Saules death, the Idolaters, and also Sauls friends, seeking all the wayes that might be, to depose him from his kingdome.

26 And not only was he thus bered with his sovraine enemies, but also most grievously of all other by those of his household, who should haue bin his most deer friends: his owne naturall sonne Absolom, his most priue counsailers, the Nobilitie of his Realme, and the most part of his subjects Absolom pretending to his father David a great holines (as the manner of hypocrites is) desired to haue leaue to go vnto Hebron there to sacrifice, for the performance of a vowe which he had made in the time of his being in Syria: but his meaning was to obtaine the kingdome from his father, & to stirre

2. Sam 15.



ſtir all Iſrael againſt him, which he brought to paſſe. Dauid was baniſhed, & purſued to the death by his owne ſonne: who wrought ſo much villany againſt his owne Father, that he did not ſorbeare in the deſpite of him to miſ-uſe his fathers wines in the ſight of all the people. How grienous & dangerous this ſodaine change was to Dauid, and to the people, which were but a few in reſpect of the great number of the malicious Hypocrites which followed Abſoſom, it appeareth plainly in the Story, and you may eaſely conſider.

27 The beſt that was like to come of the matter was, that while the Kingdom of Iſrael was thus deuided, Gods enemies the Philiftines, which had lyen long in waite therefore, ſhould ſnatch vp from both the parties the kingdome of Iſrael, and not only utterly baniſh Gods true religion from among the Iſraelites: but alſo bzing them, their Countrey, and their poſteritie, into moſt miſerable bondage and thraldom, and that to Gods enemies, the moſt vile people and hated of the Lord.

28 Dauid in all theſe perillous dangers of his owne life, loſſe of his kingdome, and utter deſtruction of Gods people, did not diſcourage himſelfe, but vnderſtanding all this

thought  
ued to  
ought  
ather,  
of him  
ght of  
erous  
nd to  
spect  
Hy-  
ap-  
nap  
the  
If-  
he  
te  
he  
t:  
n  
,  
y

this to be the worke of Gods own hand, acknowledging the true cause vnfaignedly, did perswade himselfe that the Lord after a time, when his good will should be, would giue a comfortable end to all these stormes and bitter pangs. His whole behaviour he himselfe described in a Psalm, which is left in writing, for vs to learn hereafter how to behane our selues in the like persecutions.

26 When he was fled from Ierusalem and the Priests were departed from him with the Arke of the Lords Couenant, hee went vp vnto mount Oliner barefoot, wept as he went, and had his head couered: and so did all the people that were with him: and he made his mone vnto the Lord, saying: O Iehouah, how are they increased that trouble me: how many are they that rise against me: how many are they that say of my soule, ther is no help for him in his god:

30 Wonder not though this good king with a heauy heart, and sorrowfull cheare, doth lament & bewaile his dolorous estate. Would it not grieue a king, when he thinketh of no such matter, sodainly to be cast out of his royall seate, & brought in danger of his life, & that by his own naturall son? Can the displeasure of any enemy so much pierce the heart of a kind father, as the unnatural



natural cruelty of the sonne to seek his death  
 of whom he himselfe had his life: It grie-  
 ued him no small deale to perceiue such as  
 had been his wise counsaillers, whom hee  
 much trusted (whose dutie it had been, with  
 the spending of their owne liues, to haue de-  
 fended the common weale, brought to good  
 and quiet order, both in manner of policy, &  
 of Gods true religion) to be the supporters  
 and maintainers of an Hypocrite, who had  
 neither respect to Gods true honoꝝ, noꝝ yet  
 consideration of duty to his most honorable  
 Father, neither regard to the prosperous  
 weale of his native countrey. But nothing  
 of all these grieved him so much as this one  
 thing, the remembrance & true acknowledg-  
 ing in himselfe, that hee himselfe was the  
 onely cause of all these euils. Hee called to  
 remembrance that these plagues fell vpon  
 him sent from God whose worke it was; &  
 that for his sins which were the cause there-  
 of, & this made him weep & mourne. For so  
 soone as the Prophet Nathan had warned  
 him of his offence, he cried Peccauī, I haue  
 sinned: and afterward when hee saw this  
 grievous and sudden change follow, he per-  
 ceined it came partly by his sin, by the work  
 of God, and therefore submitted himselfe  
 wholly to Gods will, saying: If I shall finde  
 fauour

honour in the eyes of the Lord, he wil bring mee againe, and shew mee both his Arke and the Tabernacle thereof. But and the Lord thus say, I haue no lust vnto thee: behold here I am, let him doe with me what seemeth him good in his eyes.

31 Thus the worthy man of God acknowledgeth his troubles to be of Gods hand, his sins to be the cause: and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receiue whatsoeuer should be laid vpon him. He assured himselfe, that when he himselfe, was most weakest, then God would declare his strength for his owne glory sake, and after he was reduced to faithfull repentance by the correction of his mercifull Father, then the rod should be cast into the fire.

32 This consideration of plagues and tribulations, both to private men particularly, & also of Realmes & whole Commonwealths, is diligently to be weyed, that as they come from God, so they haue this end, that they tend partly to his own glory, partly to our profit & amendment. For although sinne be the generall cause wherefore all mankind was, is, & shall be molested with many and sundry kinds of troubles and calamities, yet the calamities & afflictions are



are not to all kinde of men alike, no2 yet to one end and purpose. For, the wicked & reprobate are punished, and whipped of God to a farther end & meaning, then the godly & chosen childzen, who are the true Church of God, the living members of Christ and such as shall neuer be seperated from God, and his louing Saviour in Christ Iesus.

33 These, although they be neuer without trouble in this world, but alwayes exercised vnder the crosse, yet the cause & consideration why God will haue them thus exercised, is either for the hono2 & glo2y of his own name, or the profit, commoditie, & excæding benefit of them whom he thus afflicteth, either else for both these considerations together: for that there is no trouble that comes to Christs church, or any member thereof which appeareth not plainly to redound to Gods glo2y, & the profit of the afflicted, if it be well and iustly considered.

34 Thus may you plainly see, how God hath wrought with his Church in old time, and therefore should not discourage your selues, for any sodaine change: but with Danid acknowledge your sins to God, declare vnto him how many there be that bere you, and rise against you, naming you Hugonites, Lutherans, Heretikes, Puritans, and

and the children of Belial, as they named  
 Dauid. Let the wicked Idolaters brag that  
 they will preuaile against you & overcome  
 you, and that God hath giuen you ouer, and  
 will be no moze your God: let them put  
 their trust in Absalom, with his large gol-  
 den locks, and in the wisdom of Achito-  
 phel the wise counsaile: yet say you with  
 Dauid: Thou, O Lord, art my defender, and  
 the lifter vp of my head. Perswade your  
 selues with Dauid, that the Lord is your  
 defender, who hath compassed you round  
 about, and is as it were a shield, that doth  
 couer you on every side: It is he onely that  
 may and wil compasse you about with glo-  
 ry and honor. It is he that wil thrust down  
 those proud Hypocrites from their seat, and  
 exalt the lowly and meeke: It is he which  
 will smite your enemies on the cheek bone,  
 and burst all their teeth in sunder: he will  
 hang vp Absalom by his own long haire:  
 and Achitophel through desperation shall  
 hang himselfe: the bands shall be broken,  
 and you deliuered: for this belongeth vn-  
 to the Lord, to saue his from their enemies,  
 and to blesse his people that they may  
 safely proceed in their Pilgri-  
 mage to heauen with-  
 out feare.

With these  
 and other  
 such like  
 reproches  
 are the  
 children  
 of God of-  
 ten tryed.



## CHAP. XII.

¶ Concerning the alterations of true Religion in all Ages.



**A**best Dauid and his kingdom, after he was annointed King ouer Gods people, were exercised with many troubles, during his time. yet he obserued the Ordinances of the Lord & kept the true Religion among his people, according to the Commandement of God. After him Salomon had gouernance ouer Gods people: who in the beginning of his raigne walked after his father Dauid, did build Gods Temple, and obserued the true Religion: but that lasted but a while, for in his latter years, he fell to Idolatry and seruice of false gods, so that the true seruice of God began to be corrupted.

2 After him his sonne Roboam raigned, at whose beginning the Realme had such a miserable

miserable change, that it could neuer after  
reouer it self againe: for the kingdom was  
diuided, and ten Tribes which were called  
afterward Israel, fell from Roboam, & from  
the true Religion vnto Idolatry. and false  
seruing of God, & so continued in false su-  
perstitious religion, alwaies hating the true  
religion of God, killing the Prophets that  
did teach the truth, & the godly people that  
confessed the same many yeares; and yet all  
that time perswaded themselves, that they  
had the true seruice of God, & that their do-  
ings did much please God: yea, the face of  
Gods Church was so blemished, & brought  
to such a small number of true Professors,  
that the Prophet Elias complaineth, that  
there was not one left but he alone: whose  
life also they sought after. Consider well  
this history & the working of God with his  
Church & true Religion. The Prophet Sa-  
muel had taught the people the true seruice  
of God: the worthy king Dauid maintained  
the same all his time, but with great diffi-  
cultie. Salomon his son (a prince of most sin-  
gular wisdom and knowledge, perfectly in-  
structed in the wayes of the Lord) fell from  
God, and corrupted Gods Religion, with  
the false seruices inuented by man; so that  
the Lord was so offended therewith, that he



cut off from the rule of his posterity, the most part of the kingdom: so the ten tribes were neuer after him vnder the gouernance of his successors, neither did they afterward walk in the feare of God, but in idolatry & false religion, til at the last God sent the Assyrians to inuade them in that wise that they ouercame them, caried them south of thier owne country, dispersed them in many countries among y<sup>e</sup> heathen, sent strangers to inhabite their land, & so bitterly destroyed y<sup>e</sup> kingdom.

3 This was a fearfull iudgement of God; where he had but one small kingdom in the whole world y<sup>e</sup> bare the face of his Church, where his true honour was maintained, and that so sodainly of twelue Tribes, ten should fall from God to Idolatry, and false religion: yea, and the other also, during all the time of Roboam, and his sonne Abia after him: so that during all this time, there was not in the world any Church or people where the sincere religion & pure word of God was receiued by publike anthozity and common order: although God reserued alwayes some that priuately serued him, and feared his name faithfully, who were alwayes so hated & punished by the Idolaters, that their liues were bitter vnto them.

4 In those daies did the Idolaters make the

the selfe same reasons & arguments against the prophets and their doctrine, which Idolaters do make now against Gods people, and his true religion concerning generalitie. The Faithfull then lined among those Idolaters with no lesse perill & danger, then the Christians haue done in Spaine, and in other countries, where the Gospel hath not free passage. The Prophets were then imprisoned, and driuen out of their countrie like seditious heretiques, the causers of all euill, as the true Preachers in some places of Christendome now are.

5 After the death of the wicked Kings of Iudah, God visited his people with some light of the truth by the meanes of Asa, and King Iosophat after him: who restored (although not perfectly) the true Religion, banished the false, and destroyed the Altars of the Idolaters. The which reformation was done not without great difficultie and trouble, and continued but a small time in that same order. For, Ioram the son of King Iosophat, ouerthrew the true seruice of God, condemned it, & brought in the place thereof the Superstitions and Idolatries of the King of Israel: & so the Church continued neuer perfectly reformed, but alwaies afflicted, till the time of Ezechias, so2 although



Aza, Iosaphat, Ioaz, Amazias, Vzzias, and Ioatham, attempted a reformation, & were indifferently good Kings, yet was not the Church cleansed of all the Idolatries, and false counterfeit Religion, as it appeareth by the Prophets; Elia, Amos, Isai, Osea, Micha. But the worthy King Ezechia, in the first yeare of his raigne, began to reforme religion, brake downe and banished all Idols and Images, hill Altars, and whatsoener was against Gods commandement, restoring Gods true Religion after the rule of Gods word. The which thing as he brought to passe, not without great trouble and difficultie, so it continued in puritie but a little time. For his son, wicked Manasses, who reigned after him put away & did forsake the true way, and brought in again all manner of Idolatry and false religion; and did grievously punish & persecute the faithful people & true Prophets. Væ shed (saith the Scripture) innocent blood exceeding abundantly. In like manner did his sonne Ammon also, who raigned after him.

¶ This grievous change remained thus until the good king Iosias made a new and godly reformation, which ought to be a glasse to all Princes to behold themselves in. But this godly reformation of this good king

king did not continue: for his son & all the kings of Iuda after him, forsooke the waies of God, & restored again the idolatry, & false religion of their forefathers, & so continued til God sent the king of Babylon, to destroy their citie, temple and country, who also led them captiue into Babilon, where they continued many yeeres in great afflictions: as it appeareth by the Prophets Jeremy & Daniel: so that in five hundred yeeres & aboue in the daies of all the kings of Iudah, Gods Religion was set forth and receiued in publique order sincerely and perfectly, and the contrary vtterly banished & abolished. But in the times of Dauid, Ezechias, and Iosias, (as Iesus the son of Sirach witnesseth,) all Kings except Dauid, Ezechias, & Iosias, committed wickednes: For euen all the Kings of Iudah also forsooke the lawes of God.

7 With what difficultie and troubles, Gods Religion & true seruice was restored after the returne of Gods people from Babylon, how short a time it continued in purity, what troubles and grienous persecutions the true seruants of the Lord suffered, it is partly set forth in Esdras and Nehemiah: after in Hester, & then in Machabees. And although vnto the comming of Christ, there was an outward face & beautifull shew of



Gods Religion among the Iewes, yet was it so defaced, and utterly falsified with traditions of the Pharises, who were at that time in estimation, that Christ himself doth testifie that their seruice was but vaine traditions of men, and the commandement of God, was not obserued All that time there were no Prophets, to instruct them in the right way: for immediatly after the captivity, al prophecyng ceased in Israel. Now peruse the history of our Saniour Christ in the foure Euangelists, & you shall perceiue in what estate Christ found his true religion: what paines & trauel he tooke to restore the true & sincere honouring of God: with how great difficultie he brought it to passe: and at the last, how it cost him his life. After whose death & cruelty of them, who would seem to haue & maintaine the true honoring of God ceased not, but stirred vp most vehement persecution against the true church of Christ, & dispersed it thzoughout al the world: with what paines, troubles, & difficulty, true Christianitie was planted, & false religion put away, S. Lucas partly mentioneth in the Acts of the Apostles, who spent their lines in the building of Christs Church.

8 After Christs death, the cruel Tyrant Nero, the emperoz, did persecute the Church  
most

most cruelly, after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church to destroy his true Religion most heinously. Nerua his successor was friendly to the Christians. Traian after him, a cruel persecuter and enemy: and then Hadrian, after whose time the Church had rest for a while. For shortly after, the Christians that were in Asia; and also the West parts, were cruelly disquieted. Shortly after this time did England receive the Christian faith, and was the first countrey of all the world that received the Faith of Christ by publicke authoritie, Lucius being the first Christian king. But the purity of Christs truth did not long here continue, not much above one hundred years.

Seuerus the Emperour wrought all the means that might be to destroy Christs Church, and to subuert the true Religion with most sharpe persecution: after whose time, there was some quiet. But, shortly after the cruel tyrant Maximinus did soze molest the faithfull, & likewise after him Decius, Gallus, Hostilianus, Lucius & Valerianus. Galienus graunted the Christians peace: Aurelianus did persecute them. And Diocletianus, more like an infernall Serpent then



an earthly man, did as it were deuoure the Church most cruelly. In his time, was the greatest persecution that hath been before: the tormentors were much moze weary in shedding the Christian blood, and cruelly tormenting the faithfull, then the holy martyres were in suffering the paines. There were in this persecution, within thirtie dayes, aboue seauentene thousand Christians killed most spightfully.

10 But Constantine the good Emperour became a Christian, set the Church in peace, and was the first Emperour that did by publike authoritie put down gentilitie, and truly maintained Christianity. But that lasted not long: for, within short time after, Iulianus the Apostata being Emperour, went about to vndo al that Constantine had done, vsed wonderful policies to destroy the Christian Religion, and did afflict the faithfull very grievously. After this time, the Church was grievously molested by the Arians: after, with Humes, Vandales & Goathes, and so continued many yeres, till all good learning began wonderfully to be decayed. And at the length albeit the Church seemed to be at rest, yet hath it bene even vnto this day miserably afflicted, & wonderfully defaced by two vicars of the diuell, put in commis-  
sion

Eusebius  
Eccl. hist.  
lib. 8. cap. 9

tion at one time, about eight hundred yéars since: the one, Mahomet, for the East: the other, Antichrist of Rome, for the West. The one sovraine, the other a meze néere and domesticall enemy to Christians, For, during these foure hundred yéeres, Rome hath béen Tophet, & the valley of Hynnon, and the very Altar, wheron haue bin sacrificed the bodyes of Gods childzen. Whose tyzanny & outrage is such, that the Kings and Potentates of the world haue bin and are greatly damnified and iniured by her, as appeareth by many notable pageants, which she hath played befoze our time: among which, this one shall serue for many.

II Pope Innocent being displeased with George Pogiebracius, King of Bohemia, for fauoring of Iohn Hus, and his religion: that is to say, for playing the part of a godly Prince, did excommunicate & depose him, appointed his Kingdome to Mathias. But Fredericke the Emperour would not thereto consent, and especially after the death of the aforesaid George, when the Emperour and the Bohemians leaving out Mathias, did nominate Vladislaus son of Casmirus king of Polonie to be King of Bohemia; for the which, great warre and trouble kindled betwéene him and Frederick the Emperour: where.



wherein the Emperoz had bin bitterly ouer-  
 thrown, had not Albertus Duke of Saxonie,  
 rescued the Emperoz, and repressed the be-  
 hemency of Mathias. This fire of discention  
 being kindled by the terrible thunder-bolt  
 of the Popes excommunication, did yet a  
 greater mischief. For, it hindred the said Ma-  
 thias in his expedition against the Turkes,  
 wherein he should haue bin set forward and  
 ayded by Christian Princes and Bishops.  
 The like cursed and excommunication hath  
 bin denounced by the Antichristian Bishop  
 Pius Quintus, for the like cause, as wee all  
 know, against Q. Elizabeth: but the same  
 hath bin altogether turned to her & her peo-  
 ples good, by him that can and will blesse,  
 where Balaam curseth. What should I need  
 to set before you the bloody broils of France,  
 and of the Lowcountries therto adioyning,  
 wrought & brought to passe by this dome-  
 sticall enemy, vnder the colour and name of  
 a holy league, therby to maintain idolatry  
 and superstition, and to root out the religion  
 and seruice of Almighty God? It is too too  
 manifest, they haue felt it, and all the world  
 cannot but condemne it. But what better  
 can be expected? Can any good come from  
 Rome? No verily. For as Babilon is full of  
 Ostriches: as Africa yearely breedeth some  
 monsters

monsters, and as Sodome and Gomer, sendeth forth yearly noisome Aitches: So the Church of Rome is the nurse & fountaine which sendeth forth error, rebellion, and vtter desolation (if it were possible) of al Christian kingdomes.

12 Now weigh and consider with your selues this same brieife rehearsall of the seat of Gods Church, how the church of the Israelites was afflicted in the time of the kings, then carryed into a strange countrey captiue: after their returne & reedifying of the Temple what great perils and troubles it sustained, till after the daies of the Machabees: next consider the history of Christ, & the acts of the Apostles: After this the ten notable persecutions, which the Church suffered vnder most cruell Tyrants, from the eight yéer of Nero, by the space of thrée hundred & twenty yéers, vnto the time of Constantine, & from his time thrée hundred yéers after by the Arians and barbarous Humes, Vandals and Goathes, by whose meanes good learning was decayed and ignozance brought in: & then marke with aduilement, how that from that time hitherto Mahomet hath vsurped & afflicted the East Church, & the Pope the West: for he began to exercise his proud power ouer the Church, about  
the



the same time, that Mahomet brought in his religion. Consider I say with aduilement, in all these times, how little while Gods Religion was maintained in the Church, what perillous changes were in the kingdome: what excēding cruelty was alwaies vsed against the people of God, as though they had bene Heretiques, his word condemned as herisie, and the cause of all evils: & you shall easily perceiue that neither Gilgal, Silo, nor Misphah can assure the Lords tabernacle any rest: and that religion keepeth not her place and standing any long time.

13 The vse & profit which is to be made hereof vnto our selues is this: that so much as God hath given vnto vs his word and the ministerie thereof, in such wise that we haue amongst vs (blessed be his Name therfore) his true Religion and seruice: let vs not grow secure, forgetting our duties vnto him, in regard of so vnspeakeable a blessing, lest hee come shortly & remoue our Candlesticke from vs. For he hath no lesse cause to execute his iudgements against vs now, then he had in old time against the obstinate & vnthankfull Jewes, of whom hee complaineth thus: What shal I do vnto thee, O *Iacob*? thou *Inda* wouldst not obey. I will turne me to other Nations, and to those will

I giue my name. For he entreateth vs continually as a father doth his sons, as a mother her daughters, and as the Nurse her young babes, that wee would be his people: and so by our disobedience we refuse. It is therefore to be feared, that the Kingdom of God shalbe taken from vs, and giuen to a nation, which will bring forth fruits of the same. For I am verily perswaded, there is nothing that will more speedily depriue vs of Gods fauour, and that will sooner bring vpon vs his heauy iudgements, then our vnthankfulnesse, in abusing his word and Ministerie.

14 It fareth with vs as it did with the Israelites, after their mighty deliuerance out of Egypt, in the wildernes: who at the first when Manna was strange vnto them, liked it wonderfully, so that they would run out euén on the Sabbath, although they were forbidden to gather it, but soon after waxed weary of it. Euen so in the beginning of Quéene Elizabeths most happy raigne, we all as men almost hunger-starued for lacke of the spirituall fode of Gods word, the Manna of our soule, were right glad by what occasion, or from what maner of person soeuer wee might heare that Angelicall tidings, as it were from heauen of our saluation



saluation in Christ, and of our iustification through faith in him: yea, how ioyfull were we then to heare God serued in our vulgar tongue: but now either through negligence and lazines, we sit at home, or if we come to Church, it is either to heare newes, or eloquent phrases from the Preacher, or to undermine and intrap him, or peradventure to fetch a nap or two, or to meet a friend, &c.

15 Through this fulnes, some are grown so lasie and vnlustie towards the spirituall Manna, that they will no more go seek it abroad as in somertime of need, but they will haue it brought home to their houses, and so make the publike Minister, a parlor preacher, as if it were now a time of persecution: whereas Eli hath his open place by one of the pillars of the Temple, where any man may finde him which is desirous of knowledge. For they which desired to be instructed by Christ, asked him: Rabby, *ubi habitas?* Master, where dwellest thou? He answered, Come & see, and they came to him, and he to them: he himselfe commanded it should be so: If any man thirst let him come to me.

16 And as touching Religion, many be of Gallios mind, that it is nothing but a question of names: or of Pharaoes mind, that it is but a vaine thing: or at most of king

Agrippas

Agrippas mind, to be halfe Christians. But Nazianzen to the Arians saith, *Aut totum honora, aut totum abijce*: Either honour Christ wholly, or cast Christ wholly away.

17 There be also many that deale with Gods word & his religion, as doth the butterflie with the sweet flowers: and that is, euen to die their wings with them, that they may seem to be of a fair painted culloz: these thinke that holinesse consisteth in often and much hearing, how litle soeuer they practise. They can endure the sowing of a Gomer, although they reap but an Epha. To these it may be said, as Phocion said somtime to the Athonian bands, *O quàm multos duces, quàm paucos milites!* more teachers then followers.

18 And as for the ministration, it serueth for nothing now a daies but euen for a Whetstone to set the peoples tongues on edge: come (say they) let vs smite Ieremie with the tongue, and giue no heed to his words. Gods Ministers haue cause to complaine as Ezechia in his time, that they be iudged & condemned at the doores of mens houses: or as Christ and his Apostles, by the fire side: and as Iohn Baptist, that they receiue their iudgement at the Table-cloth or carpet, not from any iudiciall seat.

16 Do we think that God will suffer still  
this



this contempt of his word and Ministerie unpunished : he hath already looked a long time for our amending, and hath long borne with our evil doing : & although it is truly said of God in respect of his long sufferance, that he hath leaden feet : so as truly it may be said in respect of his heavy iudgements following the same : that he hath yron hands. He commeth against vs slowly: but when he comes he payeth home surely.

20 For these fortie and seauen years past, who hath led the life of delights but we : what nation vnder heauen hath bin happy, but our English nation? our God hath long loued vs: our God hath long suffered vs, & with his cheerful countenance hath most lovingly looked vpon vs: but even as the Troians, when their Citie was beaten downe flat to the ground, said thus; *Troia fuit*, there was a Troy, or we had a Troy : so the time may come, wherein we may say, God was in this place, & we wist it not : we had once Gods fauour and we acknowledged it not. Nay, if Gods mercie had not been a bar to hinder the proceedings of the enemies of his Church, the time of desolation had already fallen vpon vs : especially, vpon the death and dissolution of our late gracious Soueraigne, which day, the Iebusites of this land expected

expected, with as longing desire, as Esau did wait for the daies of his fathers mourning, that they might imbue their hands in the blood of al true harted Iacobs of this realm. But when the Sonne of our prosperitie was not eclipsed, by reason of a most happy succession, of a gracious Dauid, whom God placed vpon the seat of this Kingdome to rule his people with a wise and a prudent heart.

Then we said that our hil was so strong that it neuer could be remoued, & that we were quite out of the reach of all aduersity: but sone after the Lord shooke the tower of our happinesse with two stormes: the one was the sword of y Denouring Angel, which took away at the least forty thousand of our brethren and sisters within the space of two yeres or vnder: the other was, the treacherous attempt of wicked subjects against our gracious Lord the King, & the State. But these clouds were no soner overblown, but again we returned to our securitie: & when we were sunke into the depth thereof, pleasing our selues in our owne waies, and putting the euill day farre from vs, then were we vpon the sodain thrust into the b2im of confusion, by that late, cruell, inhumaine, & diabolical treason, practised by disloyal and

*Watson and  
his compli-  
ces.*

*The secre-  
cy of the  
Treason  
amplifieth  
the mercy  
of God.*



The Gun-  
powder  
treason.

miscreant wretches, against the King, the Quene, their royall issue, and the Estates of this land, Ecclesiasticall and Ciuill.

This Treason was as a Sea, wherein all other Treasons haue lost themselves: no tongue is able to expresse, nor any heart is sufficient to conceiue the depth of this intended Villany. Let vs imagine what horror it had bene for vs to behold with our eyes, our Cities & towne inuironed with domesticall enemies, who were ready to ransacke our houses, to confiscate our goods, to massacre our children, to draw the sword of warre in the land of peace, to quench the light in our Israel, & to remoue our candle and candle-sticke out of the place. But blessed be the Name of our God, the keeper of Israel, who neither slumbreth nor sleepeeth, who hath preserved vs from the violence of our enemies & hath deliuered vs *fautibus factis*, out of the lawes of death & destruction: The Snare is broken and we are deliuered. Our King, the Lords annointed liueth to the glory of God, & the good of his Church: our vertuous Quen flourisheth, as a fruitfull Vine vpon the wals of his Palaces: their royal seed prosper in their sight: and all good subjects of this land, of what condition soeuer they be, haue their hearts filled with

ioy,

ioy, and their mouths with the songs of thanksgining, for the Lords gracious protection ouer vs. And for our enemies, shame hath couered their faces: they fret & gnash with their teeth: into the same pit which they haue dig'd for others they are fallen themselves: the sword which they sharped for others, entreteth through their owne sides, their bane-fire of Gun-powder turned to a bone-fire of ioy. With the same fire they thought to burn vs, they haue bene slaine, or scorched themselves. This is the Lords doing: and it is wonderfull in our sight. It was a worthy consideration of a learned man of later times, who saith to this purpose, *Eft autē hac peculiaris ars, ut ita dicā, diuinæ sapientiæ, ita temperare conatus malorum, ut illorum impietate vertat in suam gloriam: & exitiū quod alijs intendat vertat in authorum perniciem, & bonorum felicitatem:* this is (as I may so say) the skill and the especiall trade of the wisdom of God, to temper and order the endeuours and attempts of wicked men, that he turneth them to his owne glory, and the destruction which they attempt against others, to the better vndoing of the authors of it, and to the happinesse & comfort of the godly ones.

A most sure and euident demonstration

So it is to  
all the ene-  
mies of  
Sion.

Erasmus  
vpon the  
Psalme.



The fift of  
Nov. 1605

hereof we haue in our late deliuerance : for our intended destruction is turned vnto the confusion of our aduersaries, vnto the furtherance of the Gospel, & to the encrease of Gods glory. Oh let this be obserued aboue all the dayes of the yeaere, let it be wꝛit in Calenders in golden letters, that not onely the age pꝛesent, but the generation to come may be stirred bp vnto due thankfulness: and ye the beloued of our Lord Iesus who are participants and beholders of this great and wonderfull mercy, acknowledge it with thankfull hearts and lips, and make knowne your thankfulness by your continuall obedience: for, true thankfulness is not verball but cordial, and actual: and therefore as Bernard hath very woꝛthily obserued, it is called *Gratiarũ actio, non gratiarũ dictio*.

Bernard.

If we dispise or set light by so great graces of the Lord, wee are to looke for none other but that the Lord wil take the rod in his hands again, and vtterly confound and ouerwhelm vs with his iudgements, who would not be reclaimed to true & vnsained repentance by his everlasting mercies: for the Lord wil not be mocked, neither can he be deceived: that which we sow, that same shal we assuredly reape. If we sow the seed of disobedience, vnthankfulness & apostasie, then

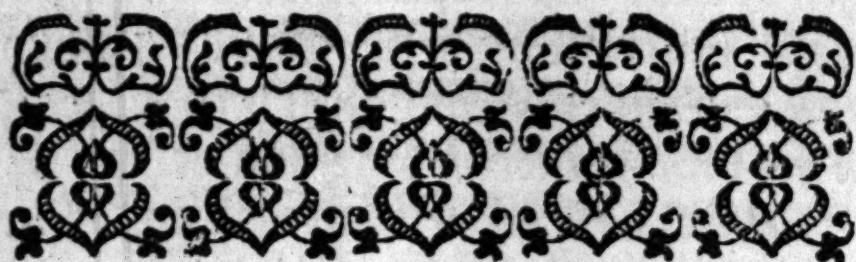
then that we also reape the fearefull crop of death, & euerlasting destruction both of bodies and soules. From the which the Lord of his infinite mercie save and deliuer vs.

2 I Let vs then in time recall our selues to a better consideration, & let vs constantly & thankesfully embrace the word of God, and perseuere in the way of godlines. It was king Hezekias most commendation that he did cleaue vnto the Lord, & departed not from him. And it was a christian resolution of Policarpe to the Liesetenant of Anthony, who incited him to deliuer himselfe from imprisonment & bounds by blaspheming Christ: to whom he made this answer: these eighty sixe years haue I serued him, and yet did he neuer hurt me, and sure I will not forsake him now. Euen so let vs resolute, that soz so much as we haue begun our Pilgrimage in the spirit, neuer to end it in the flesh: And that if al the world would fall away from God, & his word; yet we, and ours will serue the Lord. So shall we be sure in the end of this our Pilgrimage, which we haue passed with feare, to enter into that spirituall Canaan, which

Christ our Iehoua hath  
promised vs.

FINIS.





## TO THE READER.



Christian Reader, if by the grace and mercie of God, thou hast receiued that benefit, by these former considerations, which I haue prayed vnto God that euery one (which desireth to be a Christian indeed) may receiue, I doubt not but thou hast a hearty feeling and sorrow for thy sins, with a detestation and loathing of the same, and doest earnestly desire to be reconciled vnto Christ, and to be assured of the forgiuenesse of thy sinnes, and consequently of thy saluation: which by no better meanes thou canst accomplish, then by preparing thy self rightly and worthily to receiue the holy Sacrament of the Supper of our most blessed Lord and Sauour, Iesus Christ. To which end and purpose, I exhort and beseech thee, (euen for the loue of him who so dearely loued vs that he gaue his life for vs, yea, and as thou

thou tendrest the saluation of thy own soule) that thou wilt enter into the Court of thy owne conscience (which at the latter day wil be a witnesse, either to iustifie or condemne thee,) and examine thy selfe, (either by this which followeth, or by some other godly and Christian rule, (especially whether thou haue that faith, that repentance, that thankfulness vnto God, & that loue to thy neighbours and brethren in Christ Iesus, which is necessarie to the receiuing of so great a benefit and blessing, as is the body and blood of our Lord and Saviour Christ Iesus, the onely price of our Redemption; least thou be found guilty at the latter day, of the Lords body and blood. For hee that eateth this bread, and drinketh the Cup of the Lord unworthily, is guilty, and eateth and drinketh his owne damnation: from which state good Lord deliuer vs.







## THE COVRT OF CONSCIENCE.

Wherein euery Sinner may examine and  
*try himselfe, whether he be fitly prepared  
to receiue the blessed Sacrament  
of the Lords Supper.*



Carely beloued in our Lord  
and Saniour Iesus Christ, If  
wee will be worthy receivers  
of the holy Supper of our most  
blessed Saniour and Redēmer, it is neces-  
sarie we hearken vnto the Apostle S Paul  
to the Corinthians, Chapter 11. Verse 27.  
**Where he saith thus :** Whosoever shal eate  
this bread and drinke the Cup of the Lord  
vnworthily, shall be guiltie of the body and  
blood of the Lord. 28. Let a man therefore  
examine himselfe, and so let him eate of this  
bread, and drinke of this Cup. 29. For hee  
that eateth and drinketh vnworthily, eateth  
and drinketh his owne damnation, because  
he discernes not the Lords body. **Here the  
Apostle sheweth vs the danger of the vn-  
worthy receiuing the Lords body and  
blood,**

blood, and also the meanes how we may be  
worthy receivers of the same: Namely, by  
examining our selues; which examination  
consisteth chiefly in foure points; that is, in  
Faith, Repentance, giuing of thanks to God,  
and loue towards our neighbours. First, we  
must haue Faith; that is, a certaine and in-  
fallible assurance, & firme perswasion that  
God is a mercifull Father vnto vs, in the  
Name of his Sonne Iesus Christ our Lord,  
whom he deliuered to death for vs. Yea,  
euery sinner must apply Christ his merits  
particularly vnto himself. This Faith com-  
meth not of vs neither is grounded vpon  
vs, or vpon any thing y<sup>e</sup> is in vs: but it com-  
meth from God, & is grounded vpon God  
the Father, Sonne, and holy Ghost, and  
vpon the promises of the Gospel confirmed  
inwardly within vs: by the working of the  
holy Ghost, which cryeth in our hearts Ab-  
ba, that is, Father. Furthermore, this faith  
is nourished, confirmed & increased in vs by  
the holy Sacraments. For in the Supper,  
God as a good Father (after hee hath once  
brought vs into his Church by Baptisme)  
nourished vs spiritually with the proper  
substance of his Son Iesus Christ, applying  
& making proper vnto euery one of vs the  
merit of his death and passion. To this end  
and



Math. 26.2

Mat. 14.21

Luk. 22.

19.

I. Cor. 11.

Iohn 3.36

Psalm. 8.7

Mat. 11.

Heb. 1.2.

and purpose it is that Iesus Christ himselfe giueth vs the bread and wine: that he commandeth vs to eate and drinke it: that he saith, that the Bread is his body which is giuen for vs, and that the Wine is his blood which is shed for the remission of our sins: by which words he giueth himselfe wholly vnto vs, he will be our nourishment & spirituall life: he wil dwell in vs by his holy spirit, & will that we abide in him by faith, that through beliefe we may not perish, but haue eternall life, whereof he is the onely Heire and giuer. In like sort the breaking of the bread of the Supper, serueth to the confirmation of our faith, & sure waranting of our saluation: insomuch as it assureth vs, & causeth vs to see with spiritual eyes, that Iesus Christ was once broken with the paines of death in Ierusalem, to deliuer vs from the same, & to get vs eternall life. Also, in that that by the commandement of Iesus Christ, we take the bread in our hands, & then the Cup: mozeouer, in that that we eate the bread & drinke the Wine, which turne into the nourishment of our bodies, we are certified that by the hands of faith, we take and embrace Iesus Christ our Lord, for our onely Sauour & Redemer, & that by the same Faith we eate his body spiritually, & drinke his

his blood, to the hope of eternall life.

Now, every one of vs must live by his owne Faith, according as we make our confession in the Beliefe, which is called the Apostles, in that every man saith by himselfe, I beleue in God, and saith not, We beleue. We must not here cast in our bryain or think vpon the beleuing or vnbeleuing, vpon the worthinesse or vnworthines of an other man, but vpon our own. For S. Paul doth not teach vs to examine other men, or that other men should examine vs, but he saith, namely, Let a man examine himselfe. Therefore let every one of vs for his owne part be assured in his hart, that Iesus Christ the true Messias, is come in the world to save sinners, amongst whom he ought to account & esteeme himselfe (by the example of Saint Paul) the chiefeest. Let him beleue that Iesus Christ came downe from heaven vnto earth, to lift vp him from earth to heaven: that he was made the Son of man, to make him the child of god: that he was conceived by the holy Ghost, and that he was borne of the Virgin Mary, to profit & cleanse his wicked conception & birth. Let him perswade himselfe that the Son of God hath overcome the devill, to deliver him from the tyzanny & slavish subiection of the Devill: that



that he hath fulfilled all the Law, (loving God his Father with al his heart, strength and might, & his neighbour as himselfe) to get him iustice: y he appeared befoze Pilate an earthly Judge, and receiued (as an euill dwer) sentence of condemnation fo2 his life to exempt him frō appearing befoze the terrible iudgement seat of Gods iustice, to receive sentence of death & euerlasting damnation, fo2 that he had offended one eternal and euerlasting God. Let him assure himselfe that the same Iesus Christ went down to hel fo2 him, that is to say, that he suffered the sorrows & terro2s of the second death, and of the sincere w2ath of God to deliuer him, that he dyed a death accursed of God, in that he was hanged on the crosse to purchase him life and blessing befoze God: that he rose againe fo2 a gage and assurance of his resurrection: that he ascended into heauen, fo2 a certaine token that he also shal ascend thither; that he sitteth on the right hand of God his father, to be fo2 him an euerlasting priest, teacher, king, defender, reconciler, and aduocate: to be shert, that he shal come at his last comming fo2 his comfort and full redemption. We must also every one of vs fo2 his owne part make proper vnto our selues (yea, and make ours) all the goodnes  
and

and all the riches that is in Iesus Christ : because that in giuing himselfe to vs, hee giueth vs his benefits also So then in that that Iesus Christ is God, it is to make vs partakers of his Diuinitie: in that that hee is heire and Lord of the world, it is to make vs partakers of his Lordship and inheritance, & that we recovered in him the gouernment of all things which we lost in Adam: in that that he is wel-beloued of his Father, it is that we may be acceptable vnto him: in that that he is rich, it is to make vs partakers of his riches: in y that he hath all power against the deuil, sinne, hell, Antichrist, the world, and all our enemies, it is to defend and shield vs: & in that he is iust and good, it is to iustifie vs, and make vs good: in that that he is happy and immortall, it is to make vs partakers of his blessednesse and immortallitie.

When we shall thus particularly apply all the actions and benefits of Iesus Christ our Lord, & also all his essentiall qualities vnto our selues, putting our whole trust in him, and in his promises, and distrusting our selues, then may we boldly come to the Lords Table, whereat we shall enioy Iesus Christ, God and man, by the benefit of faith, and shal seele mozeouer a great increase and augmentation



augmentation of the same.

But we must note, that it is impossible for vs to be vnite & made one with Christ, and to be made partakers of the treasures and riches which are in him, vnlesse we first renounce Antichrist & his kingdom, and vnlesse we detest all Idolatrie, superstition and traditions of men, directly contrary to the pure service of God, bounded & limited out in his word. For seeing that God is our only Creator, & he giueth himselfe wholly vnto vs in the person of his Son Iesus Christ, the true Isaac, in whom all Nations of the earth are blessed; it is great reason that likewise by faith we giue vp our selues, & yeld vs wholly vnto God. And thence it is that God in the Law doth rightly require of his people, that they haue no other Gods but him, & that they loue him with al their hart, with all their soule, with all their strength & vnderstanding, that is to say, with al their parts, as well inward as outward. And thence it is also, that God doth not only rebuke & reprove all them that halt on both sides: but commandeth also, that they which sacrifice vnto strange gods should be put to death. And to this purpose S. Paul (minding to warne the Corinthians to flee from Idolatry) vseth an argument taken frō the knitting

Reg. 18.  
Deut. 13. 1  
& 17. 1.

knitting together and vnion that wee haue  
 with Iesus Christ our Lord in the Supper,  
 speaking after this sort. The cup of blessing  
 which we blesse, is it not the communion of  
 the blood of Christ? and the bread which we  
 breake, is it not the communion of the body  
 of Christ? As if he would say, that seeing the  
 Corinthians came not to the Supper to be  
 partakers simply of earthly Elements, but  
 to be partakers really and indeed of the bo-  
 dy and blood of our Lord Iesus Christ, to  
 be made one with him by faith, & to be made  
 flesh of his flesh, & bone of his bones: that  
 therefore it were too great wickednes, & ab-  
 homination, to be present in the assemblies  
 of Infidels, or to be partakers of their ido-  
 latry. And therefore the Apostle addeth af-  
 terward that the Corinthians cannot drinke  
 of the cup of the Lord, & of the cup of devils:  
 and that they cannot be partakers of the  
 Lords table, & of the devils table. Where-  
 by hee signifieth, that it is impossible to  
 serue God, and the devil together, and that  
 whosoener doth communicate with Idola-  
 try, doth manifestly renounce our Lord Je-  
 sus Christ. Therefore seeing that darke-  
 nesse is no more contrary to light, Vice to  
 Vertue, death to life, Paradise to hell, then  
 the Pope & his doctrine is contrary to our  
 Lord

1. Cor. 10.

1. Cor. 10.



Lord Iesus Christ and his holy Gospel : it becometh all true faithfull people to withdraw themselves wholly from Popery, and cast off without delay the yoke of that Romish Antichrist, that they may give themselves wholly to the service of this Saviour and redeemer Iesus Christ. But if so be that the communion that we haue with the Son of God, & the promises of the heavenly Father, cannot intise and perswade vs to yeld our selues wholly to God, to put our trust in him only, to serue and worship him only, according to his will, but that we will yet cleave vnto Antichrist, & his seruants and Ministers, yet at the lest let the threathnings and iudgements of God hinder vs, & feare vs so to doe : as when it is said, Go out of her my people, that ye be not partakers in her sins, & that ye receiue not of her plagues.

**ApoC. 14.**

And againe, if any man worship the beast and his image, and receiue his marke in his forehead or in his hand, the same shall drinke of the wine of the wrath of God, yea, of the pure wine which is powred into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, & before the Lambe, and that stinke of their torment shall ascend euermore, and they shall haue no rest, day nor night, which worship the

the beast and his image, and whosoever receiveth the print of his name. And againe, the fearefull & unbelieving: the abhominable murtherers, whozemongers, sorcerers idolaters and all lyers, shall have their part in the lake which burneth with fire & brimstone, which is the second death. Let this therefore be wel printed in our hearts, that we be not seduced and destroyed with the baine servers of this world, which thinke it is a thing not impossible to serue God and the Deuill, Iesus Christ and Antichrist, to follow the commandements of God, and of men, and to satisfie the affections of the spirit, and of the flesh at once.

2. We must haue Repentance.

**T**he preparation wherof we spake before touching faith, which applyed vnto every one of vs particularly, Iesus Christ with all his riches & blessings, can haue no place in vs, vnlesse it bring forth also in vs a true Repentance: that is to say, a true misliking of euil, and a burning loue and affection of goodnesse: as we see the example in David, Peter, Paul, and other holy men. We must haue sorrow and vnfeigned grieffe, for that we haue offended God, for that we haue before times wickedly abused our Creation, & Redemption,



Redemption, and Baptisme, for that we haue prouoked God with all our members, for that we haue abused our vnderstanding, heart, tongue, feet and hands: for that we haue giuen and set forth our soules and bodies (which are the temples wherein God would dwell) to infidelitie, idolatry, superstition, filthines, blasphemie, whozedom, extortion, vsury, robbery, gluttony, drunkennes, ambition, erreffe, ryot, & other worldly vanities, which is as much as if we would haue lodged God the Father, the Sonne, and the holy Ghost in a stinking and filthy priuie. We must therefore be sorry for our wicked life passed vsing a true & seuerer examining of ourselues, which may bring forth in vs a displeasantesse and horroz of our fore-passed renting and breaking by al manner of meanes the Law of God, to follow the will of the diuell, of the world, and of the flesh. Now the breaking of the bread of the supper (which is omitted in the Passouer of the Papists) should cause vs to acknowledge and detest our wickednes, that is to say, whatsoever is found in vs contrary and repugnant to the pure and holy law of God: for in that that the bread is broken for vs, or rather in that that we breake the bread of the Supper of our Lord Iesus Christ

Christ, it signifieth vnto vs, that indeed it is we, that it is our sinnes and iniquities which haue crucified and put to death the Lord of life, who is the very same Iesus Christ our Lord. So that we must not doe, as in times past the Infidels did, which made great lamentations and inuectiues against the Jewes, Pontius Pilate, Herod, Judas, and them that had executed and put Christ to death, and in the meane season flattered themselves, baunting of their owne merits and deserts: and did not narrowly consider, that Iudas, Pontius Pilate and Herod, were but executers & ministers of their impieties and sinnes.

Let vs therefore consider in the breaking of the bread, that our sinnes, yea, the sinnes of euery one of vs seuerally, crucified the Sonne of God, and brake him with the sorowes of the first and second death: as namely the words of the Supper do shew, that the body of Iesus Christ was broken for vs, and his blood was shed for the remission of our sinne. And our heavenly Father witnesseth the same, speaking of the death of his Sonne: For the sinne of my people haue I smitten him. Then if it be so, that our sinnes being weighed in the Ballance of the iustice of God, were found to be so

Isay 53.3.



Matt. 27.

weighty, and of so great importance that his wrath and displeasure could neuer haue been appealed towards vs, but by the death and Passion of his only Sonne, which maketh full satisfaction, I say, by the cruel ignominious death of the Crosse: why should not we hence-foorth detest and abhorre our sin, as that which is the cruel and bloody murderer of the onely Sonne of God? Behold the Sonne and Moone, behold the Element, behold the baile of the Temple, behold the stones and rocks, which were moued at the death of Iesus Christ, which shewed forth tokens of sorrow: and wee which beare within our selues the cause of his death shall not we haue in horror and detestation this cursed enemy sinne, that is lodged within vs?

Sinne.

Shall we suffer him to rule and diuel in vs, as befoze, that it might bring home death vnto vs? Not so, but we must detest it, as that y<sup>e</sup> befoze time separated vs from God our chiefeft happinesse: as that that caused vs to lose the image and similitude of God, according to which we were created at the beginning by God. It is that that hath wholly destroyed vs, that hath depaured vs of holines and righteousness, that hath banished vs out of Paradise, that hath made vs

flaues

flaves to the tyzanny of the diuel, that hath made vs subiect to so many miseries and diseases: and to be short, both to the first and second death: It is that, which after it had set a barre and diuision betwæen God and vs, caused vs to see our owne filthinesse, purchased to vs shamefull & villanous infamy, made vs to tremble at the voice of our God which was before most pleasant and louing vnto vs. It is that, wherby y<sup>e</sup> wraath of God is heaped vpon men: that maketh the earth to become barraine, and to bring forth thistles: that causes woman to bring forth in sorrow, and that men eat their bread in the sweat & labors of their bodies. Seeing then that sin bringeth forth and procureth vnto vs daily so many miseries, it followeth that we ought to withdraue our selues from it, if we will not be wilfull enemies of our own happines & saluation. Now then, I cite here all disordered and slanderous persons, which notwithstanding are so impudent to present themselves to the Lords holy Table: I ask them what it is that they promised to God and his Church in baptism: They wil answer me, they promised God to renounce the diuel and all his works. But one of the chiefe and principall workes of the diuel is sin. Why do we not then abstaine from it?



**W**hy are they traytors, and disobedient to God and his Church? Why haue they conspired with the deuill, the world, and the flesh against their own saluation? how dare they present themselves before God, to ask him pardon & remission of their sins, seeing that more and more they heap sin to sin, and crucifie & kill againe (as much as in them lyeth) the Sonne of God, or at the least make a scozne and a scoffe of the purging of his blood which was applyed to them in Baptisme. Put the case that a wicked man, poore and destitute of all help, were fallen into a mire, whereout he could by no means raise himselfe: and that some young Prince passing that way, tooke the paines to drawe him out of the ditch, to make him clean, to cloath him with gorgeous and precious apparel: if this wicked man, and poore miserable catife, fall again into the mire wilfully by his own folly, & betwray both himself & his apparel, being moreouer in great danger of his life, would not you thinke that this man were meruelously unkind, and a contemner of that princely bounty & goodnesse, and on the other side, a wilfull and scornfull enemye of his owne health, worthy to be lost & cast away without any help or assistance: euen so standeth our case with Iesus Christ.

**W**he

**W**e fall al into the puddle of sin in the per-  
 son of Adam, we are all wicked doers, and  
 woorthy of an hundred thousand gibbets be-  
 fore God, we can by no meanes get out of  
 our selues, & out of the ditch of destruction,  
 wherinto we are al fallen by our own fault.

**B**ehold the son of God, the King of kings,  
 the Lord of lords, which commeth to draw  
 vs out of this puddle, and to wash vs with  
 his most precious blood, which boughsath  
 to cloath vs with the proper cloake of his  
 righteousness and innocencie. If we come  
 againe to wallow our selues in the puddle  
 of sin, if we please our selues in it, if we de-  
 file & bedurt the roabe of innocency which  
 he hath given vs in Baptisme, are we not  
 manifest contemners of the inestimable  
 loue & gift of Iesus Christ, & are mozeouer  
 woorthy to rot a thousand times in our fil-  
 thines, or rather to gnash our teeth euerla-  
 stingly with the deuil in hell: It is euident.

**S**eeing then that it is so, that the end of  
 our redemption, baptisme & iustification re-  
 quireth of vs to abstain from sin (so far soth  
 as possibly we may, & our fleshly infirmitie  
 wil suffer) we wil take all paines and dili-  
 gence by the vertue of the spirit of God, to  
 cast out from vs al foulness & filthines, idola-  
 try, blasphemie, rebellion, hatred, murther,



whozedom, theft, & vsury & al other things  
 contrary to the holy law, if we will not be  
 moze then ingratefull towards Iesus Christ,  
 and open enemies of his Church, and our  
 owne salvation: but because it is not suffici-  
 ent for the inducing of a true and healthfull  
 repentance, to acknowledge our misery, to  
 abhorre it, to confesse it, & to abstaine from  
 it: but we must also know, desire & do that  
 good which God commandeth in his word:  
 we must consider the argument that ought  
 earnestly to stir vs vp to the sanctifying of  
 the name of God: first in that we are ioyned  
 and made one with Iesus Christ in the sup-  
 per, in that we are made flesh of his flesh, &  
 bones of his bones, in that we liue by his  
 holy spirit: ought not this vpon good cause  
 to exhort vs to conforme our selues to the i-  
 mage & likenesse of the holines of our Lord  
 Iesus Christ? Can he dwell in vs, nourish vs  
 with his owne substance, quicken vs with  
 his holy spirit, ioyne vs vnto himself by the  
 bond of faith, yet so that he, his holy spirit, &  
 Faith bring not forth in vs good workes?  
 Moreover, forasmuch as he doth not giue  
 himselfe vnto vs halfe-meale, & destitute of  
 his qualities and riches, but accompanied  
 with all spirituall gifts and blessings, adoz-  
 ned with righteousness and perfection,  
 accompaigned

accompanied with innocency & sanctification: how can we receiue Iesus Christ enriched with al his graces, that the righteousness of our head may shine in vs which are members: yea, shine in all our parts, as wel inward as outward: Must it needs be, that the two parts of our soule, that is, our minde and heart, which ought to apprehend and take hold of the promises of God, which ought to receiue by faith the Body & Blood of our Lord Iesus Christ, that is, whole Iesus Christ, true God, equal in euery respect to God his Father, and true man, made of humane body and soule: that this minde & heart (I say) must be applyed to the meditation and love of worldly & wicked things, being destitute of the knowledge and love of God, & of the love of our neighbor: doth it behoue our body, which is the Temple of God to be prophaned: that our ears, which were created of God to heare his voyce, should be stopped against it, & be opened to vanities, wanton talke, and vnchaste songs: Doth it behoue our tongue, which is bound by the right of creation, to sing the praises of God, & by the right of redemption to shew forth the Lords death till he come: That this tongue, which is so proper an instrument of the glory of God, should be mute to  
goodnesse



goodnes incessantly occupied in backbiting, flandering, blaspheming, or at the least in speaking idle words, whereof one day wee shall yeeld an account befoze the throne of the Maiestie of God: Doth it behoue our mouth, which ought to receiue the blessed signe of the body, & blood of our Lord Iesus, to suppress the benefit of our redemption, & to haue adders poison in it: Doth it behoue our hands, which ought to take at (the supper) the assured gage of the loue of God, the infallible pledges of his league with vs, the earnest penny of our saluation, to be void of goodnes; and beside that, be giuen to extortion, theft, murther, cypression and violence: Doth it behoue our feet which ought to run and to make hast to goodnesse, to be ready & light to run to mischiefes: No surely, but as hee which calleth vs is holy, so likewise must we also be holy. As hee hath brought vs by the holy Baptisme into his holy house which is his Church, the communion of Saints: euen so likewise must we lead therein a good & holy conuersation. As he hath washed vs from our sins by the precious blood of his Sonne Iesus Christ: so must we die to them, & liue in righteousness. As he hath called vs to the incorruptible hope of the blessed resurrection & eternal life:

life: so must we lift our hearts on high, and not be buried like Moles in this fraile and transitory earth. To be short, seeing that the grace of God is set before vs every day, and his holy word soundeth in our eares, to this onely end, that it may be saluation vnto vs, and that (renouncing all vngodlines and worldly desires) we should liue soberly, iustly, & godly in this present world, looking for the blessed hope & appearing of the glory of the mighty God, & of our Saviour Iesus Christ: We must pray vnto this good God, that he would giue vs grace so to behaue our selues towards him in liuing godly, so towards that poore in relieuing them charitably, & so towards our selues in liuing soberly, that we may be found at the end irreprehensible, by the means of that his welbeloued Sonne our Lord. Iesus Christ.

Tit. 2. 11.

12. 13. 14.

### 3. Of Thankes-giuing.

**T**hirdly we must giue thanks to this good God, for the benefit of our redemption: and for this cause the Ancients called the holy supper, Eucharistia, that is to say, gratefulnesse, good grace, giuing of thanks. For if so be that our ordinary food and daily bread which God giueth vs for y<sup>e</sup> nourishment of  
our



our bodies, ought to be sanctified by the word, & receiued with thanksgiuing: ought we not much more to thanke God for the heavenly bread, and for the nourishment of our soules, which is offered vnto vs & really giuen vs in the holy Supper of Iesus Christ? And we see also how Iesus Christ himself sheweth vs an example hereof. For, when he toke the bread of the supper, Saint Matthew & S. Marke say, that Iesus Christ blessed, and S. Luke expoundeth this word blessed, when he saith that he gaue thanks.

Now then, seeing that we see that Iesus Christ, when he toke the bread of the Supper, gaue thanks to God his Father, as he did also when he toke the Cup, and that for the redemption of mankind, it is our duty to doe the like. And that we may be the better moued to giue thanks to God, we haue to consider the greatnesse of the benefite of our Redemption, and the excellency of the gift which God giueth vs at his holy table: which cannot be done vnlesse wee consider our miserable condition, which was before figured by the temporal captivity of Egypt.

We see there how Pharoah was strong and mighty, how he knew not the General, how he went about to kill all the seed of the Israelites, by the suppression and death of  
their

their men childzen : we see also how excessively he caused the Israelites to work without any hope of wages, how he would not suffer them by any means to sacrifice to the Lord, nor to goe forth of the land of Egypt.

Which thing continued not for one yeere or two, but for the space of foure hundred & thirtie yeeres. Here may wee liuely behold a draught of our miserie. We were all lost and destroyed in Adam. We were holden captives in the hellish Egypt, vnder the tyranny of a spirituall Pharaoh, which is the diuell. This Tyrant was strong & mighty. hee suffered vs not to serue our God. Hee made vs to laboꝝ incessantly in slavish and vnfruitfull works of sinne, to the establishment of his owne kingdome. Hee slew not onely men childzen, but he led vs all indifferently, to vtter ruine, and destruction. And this tyranny had not onely continued for a certaine time, but had been eternall and for ever permanent, if the mercy and power of our God had not plucked vs out of it by the ministrie of the true Moses, which is our Lord Iesus Christ. who is the true Lambe which the heauenly father hath deliuered to death to deliuer vs from it, and purchase vs eternall life. As it is said, God so loued the world, that he hath giuen his onely begotten

Son



Son, that whosoever beleeueth in him shuld not perish, but haue everlasting life. Now then seeing this good God hath done vs so great a pleasure as to free vs from the tyranny of the Diuel, of sin, of death, and of hell: seeing that his loue was so great that he deliuered his only Son to the cruel & ignominious death of the crosse, for vs which were the seruants & bond. slaues of Satan: his welbeloued, for vs, which were his enemies: the iust, and the Lambe without spot, for vs which were sinners and corrupt: the only heyze of Paradise, for vs, which were woorthily heyzes of hell: ought we not to be raniſhed with admiration of this great & unspeakable loue of God towards vs, & our tongues to be for ever displayed to publish with a loud voice the praise of the benefit of our redemption? It is very reasonable: and therefore wee see that Iesus Christ admonisheth vs of our duty in this behalf, speaking of the celebration of the holy Supper: doe this in remembrance of me. And S. Paul expreſſeth what remembrance this is, when he aduertiseth vs, that as often as we shal eat this bread & drinke this Cup, we shew the Lords death till he come. Seeing then that God requireth of vs a true acknowledging of his benefits which we receiue at his

Luke 22.  
1. Cor. 11.

his hands & bountifullnes, by the means of  
our Lord Iesus Christ: let vs take heed that  
we be not spotted with the fault of ingra-  
titude; especially, if we will not incurre the  
wzathfull displeasure of God, and acknow-  
ledge him for Judge, whom we would not  
acknowledge for a gentle and mercifull fa-  
ther: as Saint Paul also to this purpose  
threatneth the ingrate and forgetfull, when  
he saith; Whosoeuer shall eate this Bread, &  
drinke the Cup of the Lord vnworthily, ea-  
teth and drinketh his owne damnation. And  
rightfully is the vengeance of God displaid  
against them which wickedly suppress the  
glory of God, in that that concerneth their  
owne saluation. For if so be that a mur-  
therer ready to be hanged for his wicked  
deeds, casting away & reiecting his Prin-  
ces gracious Pardon (and not vouchsafing  
to thanke him for it) deserueth worthily the  
Gallows: or if a childe deserue the rod,  
for not giuing once, I thanke you, to his fa-  
ther, when he hath receiued at his hands  
great and singular benefits, much more we,  
which for our sinnefull and wicked deeds  
deserue to be hanged in Hell, if we con-  
temne the grace of God our soueraigne  
Prince, and make no account of the ever-  
lasting benefit, which our heauenly Father  
presenteth



presenteth vs withall in Iesus Christ, who is offered to vs in the Supper, by good right & reason we are worthy to perish for our unkindnes & unthankfulness. But here must we diligently marke the points that follow

First, this acknowledging must be made to one onely God, by his onely Sonne Iesus Christ. For, euen as God by his onely Son hath redeemed vs from euermlasting death: so will he that to him alone, and by him alone, in whom he is wel pleased, we render thanks for his benefits. And we see how S. Paul setteth this forth vnto vs in many places, and precisely in the Epistle to the Ephesians, where he saith. Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs with all his spirituall blessings in heavenly things in Christ, as he hath chosen vs in him before the foundation of the world: but they which call vpon saints put their trust in them; or in their merites, they also which make them patrons & advocates to Godward, & likewise they which trust in their own strength, in their merites, will, or good works, robbe God of his glory, and cannot giue him true thanks for the benefit of redemption. For we cannot giue to any creature, the least glory that may be in the matter of our saluation, but we commit sacriledge

sacriledge against God the Creator

And theretoze renouncing our selues and euery liuing creature, let vs say with the Apostle, Unto the king everlasting immortal, inuisible, vnto God, onely wise be honour and glory for euer and euer.

1. Tim. i.

17.

Secondly thanks must be giuen, not with the mouth onely, but with the heart also. For seeing that God is a spirit, he requireth a seruice of vs, that is agreeable to his nature: that is to say he will be serued of vs in spirit & trueth. And therfore, when the praysing of God for the benefit of redemption commeth in question, we must haue our hearts lift vp on high, & there must be a consent & mutuall agreement betwene our inward affections & our tongues: as we see how David exhorteth himselfe to the same, when he saith; My soule prayse thou the Lord, and all that is within me praise his holy name. My soule (I say) praise thou the Lord, & forget not all his benefits. And the blessed Virgin signifieth the selfe same, in her song, saying: My soule magnifieth the Lord, & my spirit reioyceth in God my Saviour. Now all hypocrites, and wicked persons, also they that sing and pray in an vnknowne tongue, are here reproued. For where there is no vnderstanding, ther is no

Psal. 103.

4

Luk. 2.46.

S

affliction



affection nor wil, and consequently no faith: without which whatsoever we do, be it never so faire and glorious before men, it is but sin and abomination before God. Let vs take heed therefore that in this behalfe we wander not, and goe astray, lest we be condemned with the Jewish people, which honoured and served God in vaine, inso-much as they came nere vnto him onely with their mouthes and honoured him with their lips, but not with their hearts.

Thirdly, it must be done at all times and seasons, that is to say, as wel in affliction, as in prosperitie: & to this purpose Dauid protesteth, that he wil alwaies giue thanks vnto his Lord, and that his praise shall be in his mouth continually. And S Paul admonisheth the Thessalonians, to giue thanks in all things: adding, for this is the will of God in Iesus Christ. But this is cleane contrarie to time-servers, & to all them which in time of prosperity saluene vpon the Gospel, and are well content for that time to serue God, whom afterward in time of affliction they despise and set at nought.

The cause of this mischief is, for that they haue not yielded themselves to the Church of God for a good end and purpose; as to extoll the glory of God, to seeke their owne saluation,

Esay 16. 13

Mat. 15. 8.

Psal. 34. 1.

1. Thes. 5.

18.

saluation, & the saluation of their brethren, but rather to make themselves greater in their goods and honours, and to satisfie their owne affections. And therefore it cometh to passe, that as soone as the diuel listeth by his hornes against the Church of God, and persecutions be at hand, they melt away by & by in afflictions, as both were before the fire: they are offended, and parched with the Sunne of the Crosse, they are sorry for the good they haue done, they repēt themselves that they were so hasty to confesse the name of our Lord Iesus Christ in the assembly of faithfuls, they wish they had neuer known God, nor his word, nor his Church, nor his Ministers, because they make greater account (as Esau did) of one messe of pottage, then of the birth-right and blessing of the heauenly Father. But let such manner of persons know, that it shall no more profite them, that they make a faire beginning and tolly holding vp of their buckler: then it did Caine, Esau, Saul, Iudas. For seeing that sentence is general, that whosoever continueth vnto the end, he shall be saved: it followeth by the contrary, that all they which do not continue constantly in the confession of the Sonne of God (but are hindred by their goods & honours, lous of the world, and ease

Gen. 27.

34



of their flesh to set forth and declare with a continuall traine, the benefit of our redemption: it followeth (I say) that such persons shall go to ruine and everlasting destruction.

Psal. 119.  
12. 13. 14.

Psal. 40.

Last of all, this acknowledging must not onely be private, but publike, in the face and presence of the whole Church: and therefore as Dauid saith, What shall I render vnto the Lord for all his benefits towards mee? I will take the Cup of saluation, and call vpon the Name of the Lord. I will pay my vowes vnto the Lord, even now in the presence of all his people. And againe, I haue declared thy righteousness in the great Congregation: Lo, I haue not refrained my lips, O Lord thou knowest, I haue not hid thy righteousness within my heart: but I haue declared thy truth and thy saluation. I haue not concealed thy mercy and thy truth from the great Congregation. So then this ought to be wel printed in the heart of the weak and those that are ashamed to confesse & prayse onely our Lord, Iesus Christ. For seeing that God doth auouch openly for his people, and giveth himselfe freely vnto vs, and to our children, in the person of his welbeloued Sonne our Lord Iesus Christ, we can doe no lesse, then auouch him publikely for our God and Saniour, in the person of  
that

that same his welbeloued Sonne Iesus Christ our Lord.

4. Of Loue.

**F**aith, repentance, and acknowledging of God benefits, cannot haue place in vs, and in vaine are wee called Christians, or brag we of our selues, for the practise of the Commandements of the first Table, which concerne the seruice of God before mentioned, vnlesse we shew the effects by the keeping of the Commandements of the second Table, which concerne the loue of our neighbour, without which we cannot worthily present our selues to the holy table of Iesus Christ, our Lord. And therefore it is that Iesus Christ himselte in the Sermon of the Supper which he made to his Apostles the same night that he was betrayed and deliuered to death for vs, did diligently beat this point into their heads, saying, By this shall all men know that yee are my Disciples, if yee haue loue one to another. And againe, This is my commandement, that yee loue one another, as I loued you. Greater loue then this hath no man, when any man bestoweth his life for his friends. Ye are my friends: if you doe whatsoeuer I commaund you. To this same end tendeth

Ioh. 5. 12.

Ioh. 13. 35



also that, that the same night Iesus Christ washed the feet of his Apostles, which after washing, he said vnto them, Know ye what I haue done to you? yee call mee Master and Lord, & ye say well, for so I am. If I then your Lord and Master haue washed your feet, ye also ought to wash one anothers feet, for I haue giuen you an example, that yee should doe, even as I haue done to you.

**W**e must therefore (according to the commandement and example of the Sonne of God) be furnished with true and hot loue, that wee may worthily present our selues to the Lords Table. If we will haue a true description of this loue, we must take it of S. Paul, which painteth it out in lively colours, writing to the Corinthians in this sort. Loue (saith he) suffereth long and is bountifull, loue enuieth not, loue doth not boast it selfe, it is not puffed v p, it disdaines not, it seeketh not her owne things, it is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquitie, but reioyceth in the trueth. It suffereth all things, it beleeueth all things, it hopeth all things, it endureth all things. See what manner of loue ours ought to be: every one of vs must endeavour, that all the parts of this description may rightly, agree vnto vs: **wee are many**

1. Cor. 13.

4.

many wayes and in sundry sorts exhorted  
to this loue, and brotherly concord, in the  
holy Supper of our Lord Iesus Christ.

First, in that, that we must waite one for  
another, and that it is not lawfull for euery  
one of vs to celebrate the supper particular-  
ly & apart: but when the whole congregati-  
on is assembled together, all the faithfull  
must take, eate, & drinke, the bread and wine  
of the Supper, according to the command of  
Iesus Christ: Take ye, eate ye, and drinke ye  
all of this. It is a true signe and testimo-  
ny of the vnity that ought to be among vs.

Moreover, in that, that we being all ga-  
thered together in one house of God, which  
is his Church, wee doe there all call vpon  
one self-same Father, which is in heauen,  
we haue all one self-same head, Advocate,  
and intercessour, which is Iesus Christ: wee  
are all quickened with his holy spirit which  
dwelleth in vs, in that, that we all haue one  
selfe-same word of God, in that, that we all  
eate of one selfe-same spirituall meate, and  
drinke all of the selfe-same spiritual drinke,  
in that also that we all pretend as brethren  
to one selfe-same inheritance, which is the  
kingdome of heauen: ought not this to en-  
flame vs with true and hot loue?

Finally, the making of the bread and

1. Cor. 11.

35.

Mar. 26.

26.

Mar. 14.

21.

Luk. 22.

19.

Math. 12.

Ioh 11. 17

1. Tim. 3.

1. Iohn. 2.



Wine of the Supper, doth teach vs also what vnitie and concoꝛd we ought to haue one with another: for as we see that the bread is made of many cornes, and yet notwithstanding afterwards it is but one selfe same lompe of bread: as we see also that the wine is made of many clusters of Grapes, and yet after it is made it is but one onely wine. in like sort must the Christians which are many in themselves be ioyned together through loue in one body, which is the Church, whereof Iesus Christ ought to be the Head and Leader. But we must note, that this loue whereunto we are exhorted, by so many reasons of the Supper, cannot be where there is enuy, bꝛawling, contentions, rancour, debate, and diuision: and therfore, befoze we come to the Supper (which is a witnes of our agrément aswel with Christ, as with his Congregation,) if we haue had any strife and contention with our brethren, we must louingly reconcile our selues vnto them. If any man haue offended vs, we must frankly and freely forgive our brethren, yea. our enemies, as we would that our good God should pardon vs: and as we see how Iesus Christ our Lord, hath left vs an example of his loue, when he prayed to God his Father for his

Mat. 5. 23.

Lu. 23. 34.

his enemies which put him to death: as we read also that Saint Stephen did the same. Again we must also marke that this loue ought to be practised in all Estates. Kings must loue their subiects, they must be Purseres of the Church of God, louers of common peace, they must ble their people with all moderation and clemencie. So likewise must the people honoꝛ the King, they must be obedient to al his Lieutenants and Officers. The Pastour must loue his flocke, he must watch, take paines and pray incessantly for it. So likewise must the shep loue their pastoz, the fathers their childzen, the childzen their fathers and mothers: the wife the husband, and the husband the wife, the masters their seruants, & the seruants their masters: and euery one in his calling must endeuour to exercise loue in that vocation where-unto God hath called them. For otherwise it will be impossible for vs to doe our duties faithfully, aswell towards God, as towards men, if the rule of loue doe not guide and governe vs in all our doings: which loue, increase in our hearts, O deare Father, for the loue of thy onely Son, and our onely Saviour Christ Iesus. Amen.

Acts. 7. 60

Esay 49.

23.

1. Pet. 2.

13.

Rom. 13. 2

Sam. 12.

13

Other



Other necessary observations for them that will come to the Lords Table.

**I**n the foure Articles aforesaid, consisteth the true examining of our selues, notwithstanding, we must take good heed to these points and notes which follow.

First, we haue to note, that we must not cast our heads, and bend our bzaines to examine curiously another mans life: as many doe which search out & scan so narrowly the blemishes of their bzethzen, that they forget their owne. It is to be wished, and we must procure it as much as lyeth in vs, that the Church of God may be maintained in puritie, without shew of offence. But sozasmuch as in this world corne shall alwayes be mixed with chaffe, wéedes with wheat, good fish with bad, Iudas with true Apostles, foolish Virgins with wise, yet none of vs must be offended therefore. And mozeouer let enery man endeavour to find that perfection in himselfe, which he desireth to bring into another.

Secondly, we must not thinke that faith, repentance, giuing of thanks and loue, and other vertues which God requireth of vs, can be perfect here in this world: soz there  
will

Mat. 3. 31.

Mat. 12.

24.

will be alwayes in vs, (how regenerate and new borne soeuer we be) some remnants of sin, of incredulitie, of lacke of repentance, vnthankesfulnesse, of selfe-loue, which is directly contrary and opposite to the true loue of our neighbour. As long as we liue, the flesh will fight against the Spirit, the diuell and the world wil make war against vs, as the liues of the Patriarks, Prophets, and Apostles, doe sufficiently witnesse vnto vs: so that, euen to the last breath of our life we shall haue need to craue of our God, that he would forgive vs our sins through his Son Iesus Christ.

Rom. 9. 25

Gal. 5. 2.

1. Pet. 5. 8.

Notwithstanding, so farre it is, that the imperfections which are in vs, should cause vs to draw backe from God, and from this holy banquet, that rather (so that wee are displeased with our selues for them) they ought to cause vs to come the sooner, to the intent, that as poore affamished creatures, wee might most greedily and with greater desire receiue Iesus Christ, which is the true shepheard of our soules.

Thirdly, although it be not required of the worthy commers to the Supper, to haue a perfect faith perfect repentance, perfect giuing of thanks, perfect loue: yet must they be (notwithstanding) true, and proceed from the

Lymme, I.



the heart, & from the spirit. Our faith must not be feigned, our repentance must not be counterfeited & painted, as that of hypocrites: the thanks which we give vnto God, must not come onely from the mouth, neither must we loue our brethren in word onely, & not in dede: but let the whole profession of our faith & Christian life, aboue all things be farre from ostentation and hypocrisie; so that we take more paines, to be good Christians in dede, and before God, then to be so counted & taken before men. Which grace, Lord, for thy Sonne Christ Iesus his sake, grant vnto vs.

Of those that refuse wilfully to come to the Lords Supper.

**B**UT as there are many which doe amisse in presenting themselves vnworthily to the Communion: so there are many which doe amisse on the contrary side in that they will by no meanes come, nor present themselves to that holy banquet, for feare of communicating (as they say) vnworthily, & so consequently to be culpable of the body & blood of Iesus Christ. But let them that abstaine of set purpose from the Lords holy table know, that it is no lesse fault vpon an vnthankfulnesse

vnthankfulnesse and contempt, to abstaine from the holy & sacred meanes which God presenteth to vs at the Supper, then to receiue it vnworthily: as we see that a patient which being very sicke maketh no account of the receit and dyet which the Physitian hath prescribed, is no lesse faultie then hee which abusethe, or bleth it not competently, as the Physitian hath appointed.

Therefore, let not this sort of people flatter themselves, as though by this meanes they could be excused both before God and men; seeing that it is a most certaine truth, that so hainous ingratitude is in no wise to be admitted, or worthy excuse. For first of all, such men doe willingly contemne the commandement of Iesus Christ, which saith to all his, Doe this, take ye, eate ye.

Secondly, they contemne the blessed remembrance of the death and Passion of the Sonne of God, who commandeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they condemne the price of their redemption: that is to say, the precious body and blood of Iesus Christ, which are giuen and distributed to all faithfull Christians in the Supper: according as it is said, This is my blood, which is shed for the remission of  
your



your sins. Finally, they dispise the Church and the vnitie thereof, & willingly excommunicate themselves from the Communion which the faithfull haue in the Supper, as well with Iesus Christ, as one with another. We see therefore, how fondly these contemners of the Lords holy Supper doe fall, and are vtterly inexcusable. And therefore let vs take good heed that we follow them not, if we will not be punished with them, which for their Dren, farmes, wines, and traffique of Marchandize, refused to come to the Marriage in the Gospel.

Mat. 12. 7.  
Lu. 14. 22.

Contrariwise, of them which come vnworthily to the holy Supper of the Lord, or ought not to be thereunto admitted.

These  
haue not  
faith, and  
sinne a-  
gainst the  
first Arti-  
cle.

**A**L Atheists, that is, such as are without God, misbelæuers, ignozant of God and his word, all heretikes, and false Prophets, all Magicians, Idolaters, and superstitious, which are partakers of the table of diuels: likewise all they which haue but an historicall faith, all the adherents and ministers of the Romish Antichrist, & they that establish by any manner (whatsoever) his kingdome, or depend thereon: also all they which haue not yelded themselves to the Church

Church of God, and haue not made profession of their faith. Finally, all they that customably swear either by the name of God, or by their faith, and apply it to vaine matters, and causes of no value: all these ought to abstaine from the Lords Table: forso-much as they haue not a true trust in God, without the which we cannot be members of Iesus Christ, nor consequently be apt and meete to receiue life of him, which is the only head of the true faithfull.

These haue not Repentance.

**A**ll they which liue slanderously, all impenitents, & birthrights, all contemners of God, of his word, & of his holy assemblies all blasphemers, & deniers of the Name of God, all despisers of correction and Ecclesiasticall Discipline: they also that haunt and frequent ordinarily euill company, which walke in the counsell of the wicked, which stand in the way of sinners, which sit in the seate of the scornfull. To be short, they in whom appeareth no amendment of life, no regeneration, & they that commit heinous and infamous vices, & such as are to be punished by the magistrate: all these, after that they are knowne to be such, ought not to be

These sin  
against the  
second Ar-  
ticle.

Psal. I. I.

Tymme, I.



Mat. 7. 6.

be admitted to the Supper : and if they present themselves vnto it, they ought not to be receiued, lest that, that is holy be giuen to dogges and swine, to the great dishonour of God, & slander of his Church.

Of them which sinne against the third Article : which consisteth in giuing of thankes.

These are not thankfull.

**W**ithout true Faith and Repentance, we cannot be meete to set forth the prayles of God. who will not be praised by the mouth of the wicked : and therefore all Infidels, ignorants, & impenitents, sin also against this Article, and ought not to be receiued to the Lords Supper. Also, they that are mad, or fooles, either by nature, or some other accident. They also, which by reason that they be vnder age (as little childzen) cannot shew forth either the Lords death till he come nor are capable of the Supper of the Lord.

Finally, they which by fragility, unkindnesse, and contempt, in time of persecution did forsake Gods cause, and renounce the name of our Lord Iesus Christ, ought not also to be admitted thither, vnlesse that they do first make open confesse of their fault, and be reconciled to the Church of God.

Of

Of them which sinne against the fourth  
Article: which consisteth of loue  
towards our Neighbour.

**T**he disobedience to father and mother,  
to the Magistrate, and to all Superi-  
ors, the seditious Conspirators, Fighters,  
murderers, and such as beare malice and  
hatred against their Neighbours, they that  
are carryed away with the fire of reuenge-  
ment, whozemongers, adulterers, inconti-  
nent buggerers, drunkards, and gluttons,  
deceiuers thēues and blasphemers, back-biters,  
mockers, false witnesses, lyers, & common  
perjured persons: and in somme, all they  
which make an Art of the breach of Loue  
toward their Neighbors, contained in the  
second Table of the Law of God, ought  
not to be receiued to the Supper. For, see-  
ing that the Scripture pronounceth thus,  
that such sort of men as haue none acquaint-  
ance of God, are shut out of the kingdom  
of heauen, and shall not dwell in the Lords  
holy Mountain, they ought of right to be  
shut out from the sacred signes, whereby  
the faithfull are ioyned to Iesus Christ, and  
made possessors of eternall life,

These are  
voyd of  
loue.

Ephes. 5. 5.  
Psal. 15.

Prayers

Tymme, T.



Prayers for priuate Houses  
and Families.

MORNING PRAYER.



Most gracious God and louing Father, we heartily thank thee for all thy louing kindnes so abundantly shewed towards vs; for our Election, Creation, Redemption, mercifull Vocation, Justification, Sanctification, continuall Preservation, and for that most assured & most comfortable hope which thou hast giuen vs of our Glorification in the world to come. We praise thy gracious goodnes, for so mercifully preserving vs this present night, and delivering vs from all dangers both of soule and body: for that thou hast granted vs so sweet and comfortable rest, and hast now presently brought vs vnto this present day. And as thou hast safely preserved vs vnto this present houre from all the dangers of this life: so we beseech thee to continue this thy fauour towards vs this day, and the whole course of our life. Suffer vs not by the vaine allurements of this world, to be drawn away vnto sinne and wickednesse.

Amen

Assist vs with thy grace and holy spirit, that we may not spend our time vainly or idly: but that we may alwaies be diligently exercised in the duties of our calling, to the benefit of the brethren, and discharge of our owne consciences. Grant that in all our consultations, words and works, wee may ever haue thee present before our eyes. Amen.

Euening Prayer.

**O** Most gracious God, and louing Father, we heartily thanke thee for all thy louing kindneses, so abundantly shewed towards vs: for our Election, Creation, Redemption, mercifull Vocation, Justification, Sanctification, continuall Preservation, and for that same assured, & most comfortable hope which thou hast giuen vs of our glorification in the world to come. We doe praise thy gracious goodnes, for so mercifully preserving of vs this present day, and deliuering vs from all perils and dangers both of soule and body, and giuing vs all things necessarie for this present life; as health, food, apparrell, and such like. This gracious goodnes of thine, we beseech thee, O Lord, to continue towards vs for ever. And here we offer vp vnto thee, our soules



and bodies, our liues and all that we haue, in assurance that that cannot perish which is committed vnto thee. Take vs into thine hands, and keepe vs this night, that our bodies may sleepe, and our soules may watch for the comming of thy Sonne Christ: that so both our bodies and soules, may be the more apt, and the better able to serue thee in that estate and calling, wherein thou hast thought good in thy great mercy, to place vs.

Then Morning and Eucning  
as followeth.

**W**E confesse and acknowledge, O most mercifull Lord, that we are most miserable, and wretched sinners, as well by the originall corruption of our nature, as by the course of our euill & naughty life: we haue and do daily transgresse and breek thy most holy lawes and Commandements, both in thought, word, and deed. By the meanes of this sin and corruptions of ours, we do continually deserue most iust condemnation, & to be for euer cast out of thy presence. Yet such is thy goodnes againe towards, that in mercy thou wouldest not suffer vs thus in our sins to perish, but hast sent thine own deare Son Iesus Christ, to take vpon him  
what-

whatsoever is due : to reconcile, and make  
us at one with thee againe. In him there-  
fore and through him, we come vnto thee,  
beseeching thee for his sake, that wee feeling  
the grievousnesse of our sins, and groning  
vnder the burden of them, may feele the re-  
lease and ease of them, in that wee through  
thy holy spirit be assured, and stedfastly do  
beloeue, that Christ hath borne the burden of  
thee, euen for vs. Grant O Lord, that we be-  
ing assured hereof in our consciences, may  
through thy holy spirit be renewed in the  
inner man, to hate, detest, and abhorre sin,  
and to studie to liue according to thy blef-  
sed will during our whole life.

We do not onely pray for our selues, but  
also for al the whole Church, especially such  
as be persecuted for thy word : grant vnto  
them, that whether it be by death or life  
they may glorifie thy Name to the worlde  
end. Be mercifull to this Church of Eng-  
land, Scotland and Ireland, we beseech thee  
good Lord, and preserve euery part & mem-  
ber of the same, especially thy seruant James  
our most gracious King. Grant him al such  
gifts as be needfull for so high a calling, to  
the aduancement of thy glory, and the be-  
nefit of this Common-wealth : to the esta-  
blishing of the perfect Government of thy



Church, to the rooting out of Superstition, and to the governing of his subiects in peace and tranquillity. Defend, him O Lord, from all conspiracies, treasons, Rebellions, and so worke in the hearts of his Subiects, that knowing his authoritie doth come from thy heavenly Maiestie, they may with obedient hearts obey him, in thee, and for thee. And here (O Lord) we prostrate our selues, and yeld vnto thy diuine Maiestie, from the very bottome of our hearts, all possible praise and thanks for the wonderfull deliuerance of our most gracious King, the Quene, the Prince, and all the Royall Branches, with the Nobilitie, Clergy, and Commons of this Realme, assembled together in Parliament, by Popish treacherie appointed as Sheepe to the slaughter, and that in most barbarous and sauage manner, no Age yelding example of the like crueltie: give vs grace good God neuer to forget this thy great mercie towards vs. Preserve the Counsell, and Magistrates of this Realme, that being enlightned by thy Holy Spirit, they may defend thy truth, suppress wickednesse, and maintaine equitie. Behold all thy Pastors, blesse their labors, increase the number of them, place ouer every Church a painefull watch-man, remove all idle Lubbers,

Lubbers, and confound the power of Antichrist, and turne the heart of the people, that they may be obedient vnto thy truth. Blesse the two Uniuersities, Oxford and Cambridge, and all the Students of the same, with all Schooles of learning. Behold all those that be afflicted with any kind of Crosse, that they may profit by thy correction in newnes of life, through Iesus Christ our Lord: in whose name, for these mercies, and whatsoeuer else thou knowest to be needfull for vs, and for thy whole Church, we pray vnto thee, as hee himselte hath taught vs in his holy word, saying: O our Father, &c.

The Lord make his face to shine vpon vs, and be mercifull vnto vs: the Lord turne his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord Iesus Christ, and the loue of God the Father, and the most comfortable fellowship of the holy Spirit, be with vs, preserve, and keepe vs, this day (or this night) and euermore.

Amen.

T 4

Another

Tymme, T.



Another godly Prayer to be said at  
all times.



**O** Eternal and everlasting God, which hast made thy dwellings about the heavens, and by the Scepter of thy might, dost rule all the power in the world, all which should sound to thy praise, and rebound to the honor of thy glorious name: we most vile wretches, whom thou hast made of the dust of the earth, throw down our selves here before thy maiestie, unworthy to be made thy foot-stool, submitting our selves unto thee, and acknowledging our sins, we appeale to thee for mercy. We confesse (O Lord) that our wickednes is great, our misdeeds many, & our sins innumerable, & thou art iust, thy iudgements are over all the world, and the punishments due for our sins are intollerable. Forgiue them, O Lord, forgiue them, mollifie our hard hearts, and giue vs light spirits, that we may see our sin, and learne to tremble before thy maiestie, and feare to offend any longer. Oh be thou saunerable vnto vs, or else we are lost for ever: If thou be angry, what may make vs merry? If thou be offended,

sended, how may we be pleased? If we haue lost thy fauor, what friendship can help vs? If thou with-draw thy grace from vs, what good shall our riches do? If thou be not of our side, what shall we do with the helpe of man? If we be whole in body and sicke in soule, rich in substance & poore in godlinesse. haue the world at will, and know not how to vse it: If wee haue such libertie to doe what we would, and yet so sinfull to do nothing as we should: Oh the sinne of so corrupt hearts, what miserie will it bring vs? What woe will it worke vs? How many plagues are there ordained for so great sins? And what a continuall paine will our vngodly pleasure purchase for vs? O Lord, if thou let vs liue heare a while in wealth and ease, to the ende we shall liue for ever hereafter in miserie and woe: Alasse that euer we were borne, to see such wofull daies: oh far be that from vs (O Lord) and continue thy mercy towards vs for ever.

We confesse that our sins haue well deserved thy wrath, & our wickednes is great inough to prouoke thy anger, and we know y thy mercies already shewd vnto vs haue bin more then our deservings, we haue alwaies felt thy fatherly affection towards vs whē we haue shewed our selues vnnaturall children,



chilozen, and rewarded thée euill for good :  
**O**h Lord forgiue it vs, forgiue our vngod-  
 ly behauiour, and lay not our sinnes to our  
 charge. but good Father continue thy mer-  
 cy towards vs still. Looke fauourably vpon  
 this Realme, blesse vs with thy goodnes,  
 and defend vs from Sathan & all his minist-  
 ers, ouerthrow their diuellish deuises, and  
 betray their vngodly policies: p̄serue our  
 King, whom thou hast placed ouer vs, let  
 him rule faithfully in thy feare : make his  
 dayes happy, and send him a long life, if it  
 be thy good pleasure, and when this his  
 Princely state here on earth shall cease,  
 giue him an Heauenly kingdom, where he  
 may raigne with thée for ever.

Blesse our gracious Quēn Anne, Prince  
 Henry, and the rest of the King & Quēnes  
 most royal issue. Blesse also we beseech thée,  
 the Lords of his Maiesties most honorable  
 priuy Counsel, make them wise in thy feare,  
 to giue such Counsell as may tend to thy  
 glory: let his Nobles know that their Ho-  
 nors consist in thy worship : teach Magi-  
 strates to humble themselves, and seeke the  
 aduancement of thy glory, let them know  
 that they are not placed in office by thée, to  
 gouern as they list, or do that which seemeth  
 good in their own eyes, but to suppress sin,  
 and

and support vertue, let them draw their swords to cut downe vice and embrace godlines, as that which is onely their worship, teach the Ministerie to teach the truth vnto their flocks, and seeke the safety of thy people, and not their owne private gaine: let them not be such as can teach others & not themselves, that can sheare the sheepe, and not feed the flock: let not the desire of filthy lucre make them carelesse to do their duty, but let the remembrance of thee (which will call them to an account) cause them to haue a care of their charge. Teach Masters of households, Mistresses and Dames, Children and servants, to serue thee, and leade their lines in thy feare. O Lord learne them to know that to dwell vnder thy defence is only to be happy, and not to obey thee is to be accursed, and to heape vp to themselves wrath against the day of wrath, when every man shall be rewarded according to his works: let the power of thy maiestie (which canst with a word shake all the powers in heauen & earth) strike so deep into our harts, that we may set more by thy fauor, then all the faire countenances of the world (which are but vanitie) let not any thing be our delight but that which may please thee, and let nothing make vs sorry but that which doth

Offend



offend thy maiesty. Also wee beseech thee to  
 looke vpon thy whole Church (wheresoever,)  
 & with fauor behold it, comfort the afflicted  
 members thereof, deliuer them with speed,  
 or giue them patience to tarry thy leisure:  
 let them not faint in that good course they  
 haue begun, that suffer for thy truth, but be  
 thou their helpe in trouble, and lay no more  
 vpon them then they are able to beare. And  
 although wee at this time heare at home,  
 haue not so great cause to complain, as ma-  
 ny of our brethren in other Countreys, be-  
 cause thou (O Lord) hast dealt more fauou-  
 rably with vs then with them, yet let vs not  
 be proud of our estate, but giue vs hearts of  
 humility, to prostrate our selues before thy  
 maiesty: for we know y our deservings are  
 not such, nor thy hand is not so shortned, but  
 that thou canst strike vs as wel as them, let  
 not so great wickednes lodge in our breasts,  
 that our prosperity should make vs to forget  
 thee, although wee sleepe now in securitie,  
 and think our selues out of danger, yet thou  
 canst quickly set the nations about vs vpon  
 our eares, and giue vs ouer to a worse mis-  
 chiefe, euen amongst our selues: thou canst  
 sone make a whole man a sicke body, & of a  
 lining body a dead corps, & al our pleasures  
 may sone be gone, the aduersity of one houre  
 may

may make vs to forget all: our sins haue  
truely deserued these, and greater plagues:  
but that thy mercie towards vs hath bene  
great, which we beseech thee for euer to con-  
tinue. Forgiue vs our sins, and pardon vs  
for thy Sonne Christs sake, quicken vs as  
thou wert wont to do thy chosen, giue vs a  
taste of the ioyes of thy kingdome, that wee  
may know it is better to be a doore keeper  
in thy house, then to dwell in y<sup>e</sup> tents of the  
wicked & vngodly: let not the vaine delights  
of this corrupt world lead vs into vanitie,  
nor let the alterations of this changeable  
time turn our hearts from thee, but teach vs  
to learne that thou art alwaies one and the  
same, & dost neuer forget those that put their  
trust in thee: we know that thy fatherly care  
ouer thy children is great, that they shal not  
lose a hair of their head, but thou wilt know  
how they come from it. Oh, learne vs for so  
great loue, to loue thee againe, and feare to  
offend so deare a Father: keepe far from vs  
the breach of thy lawes, couetous mindes,  
lying lips, swearing tongues, malicious harts  
vnchast and vngodly behauior, which doth  
offend thee, & prouoke thy anger against vs:  
and beat down our stout stomacks, that we  
may stand in awe, and feare thy displeasure,  
that the plagues due for our sins may be  
turned



turned away from vs. **O** Lord make vs  
 wise in time, plant in our hearts a love to  
 thy Judgements, & alwaies have in minde  
 that thou which makest the eye must needs  
 see, which makest the eare must needs heare,  
 and thou which searchest the hearts and  
 reines must needs find out our wickednes.  
 And because of our selues wee are not able  
 to doe any thing that is good, but prone and  
 apt to all kinde of sin and wickednesse, we  
 beseech thee to assist vs with the aid & helpe  
 of thy holy Spirit, that wee may through  
 the same doe those things which of our  
 selues wee are not able, that it may be to  
 thy glozy and for the health of owne soules.  
**O**h, let these our prayers pierce the hea-  
 uens, and enter into thine eares, and giue  
 vs this, and all other things necessarie for  
 vs, from this time to the end of our liues,  
 and after death a life to liue for euer, for  
 thy deare Sonnes sake, in whose  
 Name we begge it of thee in that  
 Prayer, which hee himselte  
 hath taught vs, saying:  
 Our Father, &c.

**FINIS.**

Tymme, T.